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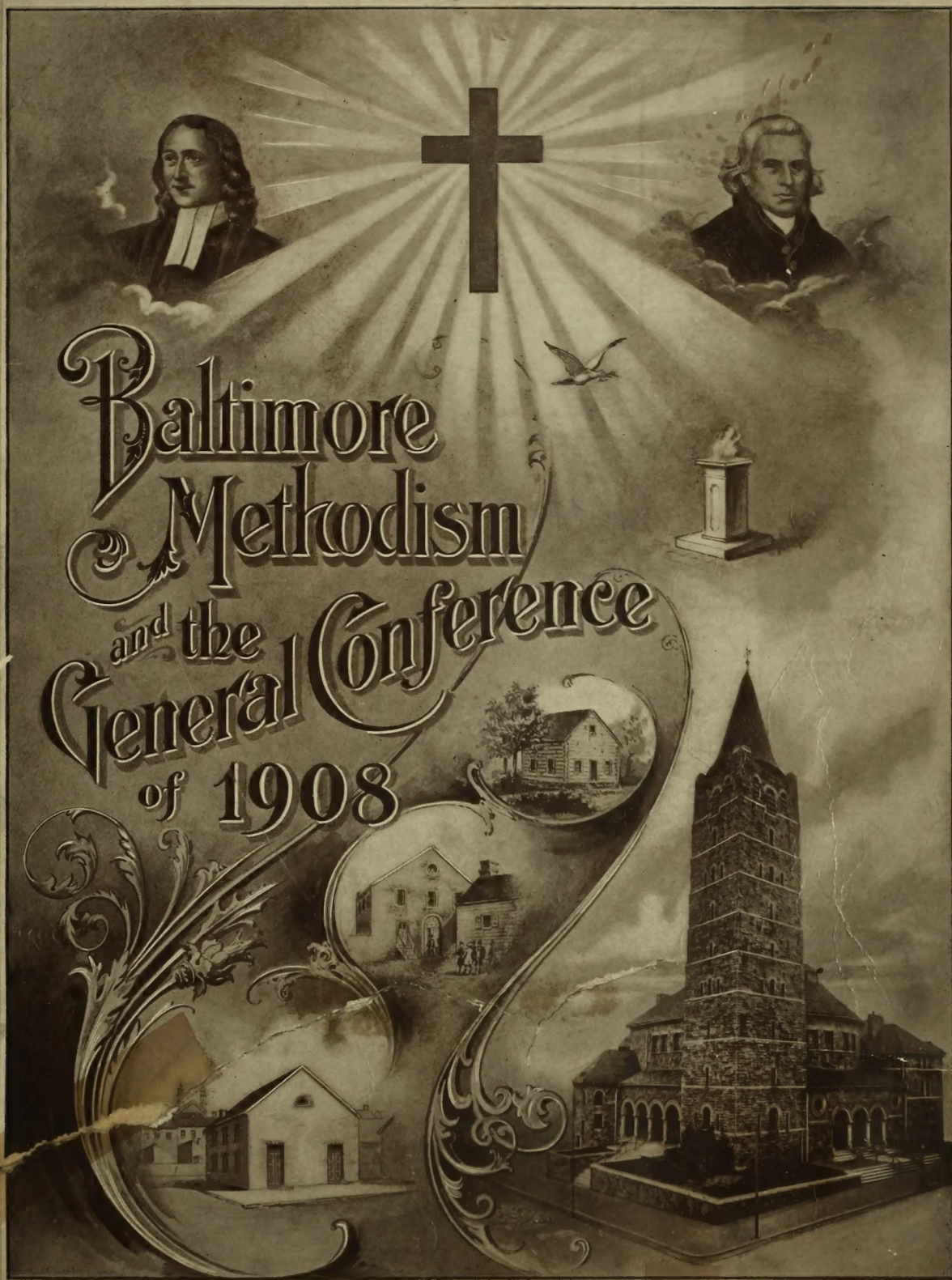
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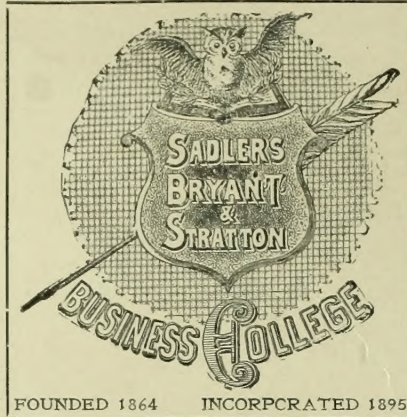
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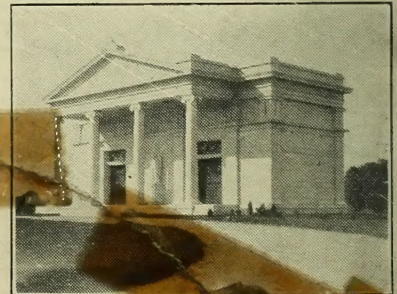
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..... for the

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..... of the

General Conference of the Methodist Episcopal Church

at a meeting held

January 13th, 1908

adopted the following resolution:

“That we hereby authorize and endorse the publication
of an official historic souvenir hand-book of

BALTIMORE METHODISM and the
GENERAL CONFERENCE OF 1908

to be issued and sold under the auspices of
the Baltimore Committee of Entertainment for

the General Conference of the
Methodist Episcopal Church,

to be held in Baltimore,

in May, 1908.”



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APPROVED BY BALTIMORE COMMITTEE OF ENTERTAINMENT, JANUARY 27, 1908



An Official, Historic Souvenir.

Baltimore Methodism

.... and the

General Conference

.... of

== 1908 ==

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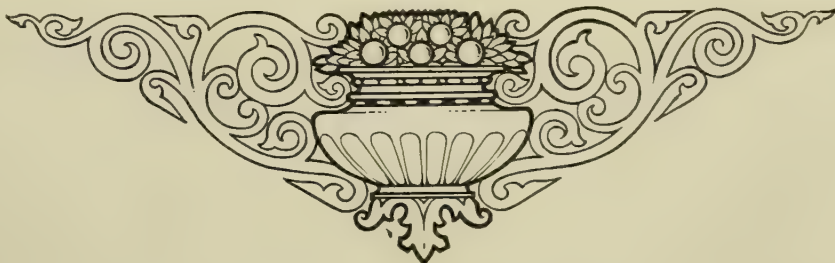
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..... Introductory



BALTIMORE will have the privilege of witnessing the assembling of the next General Conference of the Methodist Episcopal Church of America, in The Lyric, May 6, 1908. Our city has been signally honored in the past by the meeting of eleven such Conferences here since the founding of this great evangelistic denomination in America. No other city on the continent can show such a record. Although these assemblages have not been held here as frequently in recent years as in the early days of Methodism (the last meeting of the General Conference in Baltimore having taken place in 1876), yet the history of the Methodist Episcopal Church in America is interwoven with the story of men and events that may justly entitle this city and State to be regarded as the cradle and headquarters of American Methodism during its formative period.

The Methodist Episcopal Church in America was formally organized in the Lovely Lane Meeting House, which stood on the site of the Merchants' Club in German Street. Francis Asbury, who was the great organizer and founder of the Church in America, made his headquarters in Baltimore; and his final burial place was in Mt. Olivet Cemetery. Passing from event to event, a lengthy array of interesting facts bearing upon the early development of the church in our midst, may be cited, so that the occasion of the coming of the General Conference seems timely and opportune for such a recital as will be instructive to the present generation, and interesting to the many thousands of visitors who will come to Baltimore in May.

The Methodist Church exceeds, numerically, every other Protestant denomination. The General Conference meets only once in four years, and many cities strive to secure this great gathering, which continues a month, and brings fully 30,000 persons in its following.

It is proposed, in this publication on "Baltimore Methodism and The General Conference of 1908," to illustrate the historic places and people connected with the Church in this vicinity, as well as buildings and places that may be of interest to visitors attending the Conference, with such text matter as will elucidate the work. The book contains an advance notice of the meeting of the General Conference, with illustrations of the Bishops and other dignitaries of the Church. Also, some practical points for the stranger in Baltimore, with suggestions of objects of interest to visit.

The book is embellished with many illustrations made from new plates, the pictures in a number of instances being copyrighted. For the use of others, the Committee of Publication wishes to acknowledge the courtesy of Eaton & Mains, of New York, the Baltimore & Ohio and Western Maryland Railroad Companies, and other friends, who have generously supplied an interesting array of illustrations which it is hoped will gratify and delight the possessors of this book.

May, 1908.

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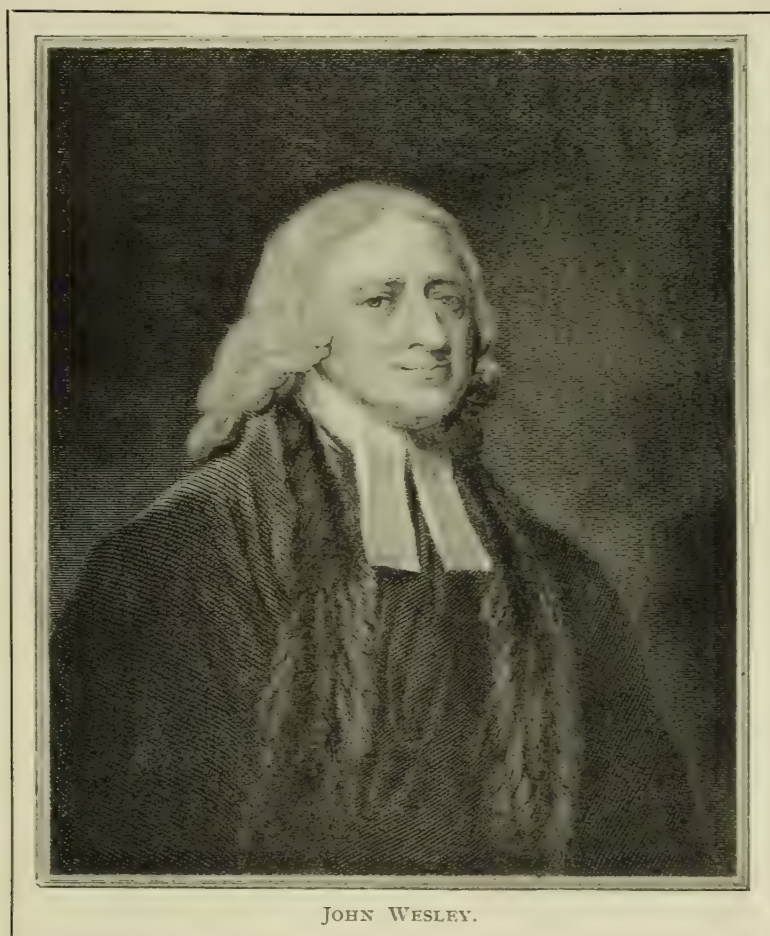
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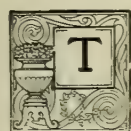
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Methodism



THE great founder of Methodism defined a Methodist as "One who lives according to the method laid down in the holy Scriptures." Broad as this definition seems, it gives a foundation upon which has been built an organized system of faith, doctrine and conduct, the success of which is one of the most notable in the religious annals of the world. It is little more than two centuries since John Wesley was born, and over a third of a century later before his marvelous mission began to make a lasting impression on mankind. Now the tidal wave from the impact of this man of God upon the sea of humanity sweeps round the earth, bearing on to the shores of salvation millions of souls.



DECEASED BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Bishops of the Methodist Episcopal Church

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Dear Sir,

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 you must spend the first night at Oxford, where
 you may enquire at the Rectory house in
 New Donnell Lane, for Mr Harper, who is the
 Assistant in that Committee. Thence you have
 four or five miles to High Wycombe, where
 Mr Butler will undertake your journey. On
 a word of recommendation from Mr Harper you
 then shortly enter to London. At my House
 near Moorfields, I hope you will be at home.
 And Mr Bradburn there will recommend you
 to our Friends, at Reading Newbury, Bath &
 Bristol. At Bristol I hope you will find your
 Family well, & probably ready to sail.
 I commend you to the grace of God, I am

Dear Sir,

Your affectionate Friend & Brother
 Wesley

The application of the term "Methodists" in derision to Wesley and his companions at Oxford University on account of their systematic, diligent and faithful devotion to religious duties is generally known, but he and his followers have made the name a triumphant watchword in the cause of Christ. It is another example of the ignominious cross—the instrument of death for the slave—becoming the throne of the Saviour and the symbol of Christianity throughout the world.

It is not the purpose of this book to deal with the detailed history of John Wesley and his brother Charles; of George Whitefield and the other godly men who were classed as members of the "Holy Club" at Oxford, and who were the forerunners of the Methodists of our day. But no book touching upon the history, growth or achievements of Methodism, should fail to pay a just tribute to its founder—the man who projected, guided and counselled the church in its earliest period, and whose name is forever enshrined in the hearts of millions of people. Following him, have come and gone, a mighty host of faithful, zealous, unfaltering heroes, who have carried the Gospel of Jesus Christ hither and thither, into all the corners of the globe. No blare of trumpets marks their footsteps, no heralds sound their coming, but throughout the years, in sickness, sorrow,—life and death, they have brought the message of peace and love and salvation. Verily, they have their reward. Despite the divergent views of men, the divisions and schisms in organization, the mighty work goes forward with ever increasing magnitude.

A history of Methodism published in 1900 noted thirty-five sects or divisions springing from the mother church founded by Wesley, with a total of 7,867,147 members, which number has largely increased. The greatest of all these numerically and in evangelistic effort is the Methodist Episcopal Church, the General Conference of which will assemble in Baltimore, May 6, 1908. The following recently published statistics give some idea of the magnitude of this powerful church: Members, 3,303,221; preachers, 19,190; lay preachers, 14,057; teachers in church institutions, 2,931; students, 59,306; churches, 29,523; parsonages, 13,097; value of churches and parsonages, \$186,924,033; value of schools and colleges, \$47,569,532. Including the children who are brought under the influence of this great religious organization, it is reasonable to state that it represents 12,000,000 individuals. The number of Sunday school scholars is more than 3,000,000.

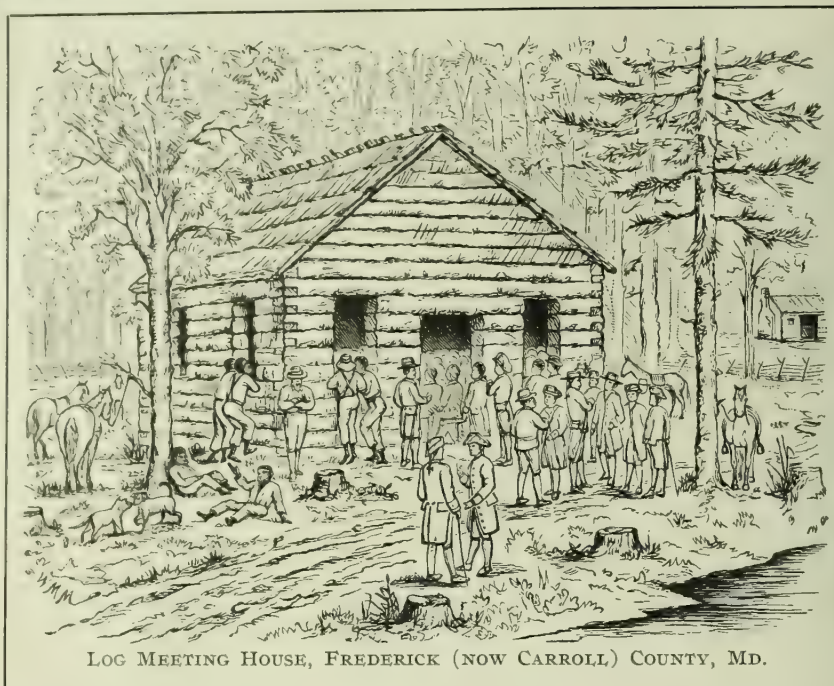
These statistics, large as they are, do not measure the full tribute to Methodism that it deserves, for out of its formation have grown other distinctive religious organizations numbering many millions, who adhere essentially to the same faith, but which are not affiliated with the General Conference of the Methodist Episcopal Church.

The Methodist Year Book for 1908 tabulates seventeen bodies of Methodists in the United States which number 6,551,891 communicant members, giving this faith in all its branches second rank in this country. But to go a step further, the Methodist Episcopal Church alone with its 3,303,221 members is only exceeded by one other church organization, and is closely followed by the Methodist Episcopal Church South, ranking fifth with nearly one and a half millions of members.

There are many organizations within the church, or in close alliance with it, which have rendered effective aid in carrying forward the standards of the church, among which may be named the Epworth League, White Shield League, Tract Society, Bible Society, publication associations, home and foreign missionary societies, immigrant societies, insurance societies, hospital societies, Brotherhood of St. Paul, Anti-Saloon League, Wesley Brotherhood, Evangelization Union, Chautauqua institutions, and the Woman's Christian Temperance Union.

Statistical prefaces make dull reading, usually, but the significance of piling up figures in this story is to show what a mighty oak has from a little acorn grown, and to dwell upon the historic fact that the acorn was in a sense planted in or near Baltimore. The coming together of this potential religious body in Baltimore this year has, consequently, a peculiar and an interesting phase, and it is our purpose briefly to recount the chain of events centering in this city which make it a Mecca for Methodists, if we may transport a word from an alien faith to express our meaning.

The world recognizes that the religious movement which grew out of the life work of John Wesley in England in the eighteenth century is too momentous and far-reaching to be limited to any one place or people, and from the very nature of its organization and purpose must continue to grow, increase and spread.



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Sowing the Seed in America

"And others fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred."

AN ELOQUENT orator said recently, "I believe that Almighty God founded the American nation to be a lamp of liberty shining throughout the world." Blessed indeed is that nation, if we may also add thereunto the laurels of holiness and religious achievement for the kingdom of Heaven. The quickening of righteous zeal, the ardor of a purified faith, and the consecrated devotion to the work of the Master's service, inspired by the Creator, and led by John Wesley, made an indelible impression upon the people of the British Isles, but the full fruition of the life and services of this matchless leader, seem destined to be accomplished in largest measure through the seed planted in America. Today, a majestic, united powerful people, then a few, struggling, straggling settlements along the Atlantic border of this continent, America was, in truth, a soil for the planting of religious effort that has brought forth a rich and ever increasing harvest, until, despite the many obstacles, hope begins to dawn upon the consciousness of the world that universal evangelization may be accomplished through this enlightened, progressive and indomitable nation.

No more potent instrument is engaged in this mighty work than the Methodist Episcopal Church. By her side is the Methodist Episcopal Church South, the Methodist Protestant Church and other branches, all of which may claim a common heritage in the historic events that rooted the faith of their fathers deep and strong in the early days of Methodism on the new continent.

Briefly recorded, the first sowing was twofold, or at least in two places, separate and distinct from one another in their origin on this side of the Atlantic. One took place in the backwoods, on the frontier



WESLEY CHAPEL, JOHN STREET, NEW YORK.

as it were, in the midst of the primitive conditions of life in a new country. The other sprang up in the centre of the civilization of the time, in the cosmopolitan city of the colonies.

The one will be known throughout all ages, wherever Methodism thrives, as Strawbridge's Log Meeting House. The other will be preserved in history as Wesley Chapel, the old John Street Church, New York. Marylanders rejoice and take pride in the fact that the former was located within the borders of their State, and rest secure in the belief that the Log Meeting House was the first Methodist Church in America, while a similar claim is made for Wesley Chapel. The issue has been much discussed, but a judicial attitude and temper would suggest that the positive and uncontroverted evidence fixes the erection of Wesley Chapel, New York, in 1768, while the construction of the Log Meeting House in Frederick (now Carroll) County, Maryland, is indicated to have been at an earlier date, although absolute documentary proof of this proposition may not be available. This is a natural condition as the environment of the country chapel would tend to make a definite record less probable than was the case in the city already recognized as one of the leading communities in the colonies.

Be this as it may, the glorious work began and radiated from these two centres until it spread throughout the length and breadth of the land. The mission of the Wesleys to Savannah in 1735 or the tours of later years made by Whitefield cannot be regarded as laying any permanent foundation in America, but the work of Robert Strawbridge, Barbara Heck, Philip Embury and Captain Thomas Webb made a definite beginning from which sprang societies, preaching, organization, and religious results that have been continuous from their day until the present. Rev W. H. Daniels, in "The Illustrated History of Methodism," writes: "The first Methodist immigrant who opened his commission as a local preacher in the American colonies—if the statement of Bishop Asbury and of certain other contemporary authorities is to be accepted—was Robert Strawbridge, a genuine Irishman, lively, improvident, full of religion, who came to America with his family about the year 1759 and settled on Sam's Creek, in the woods of Maryland." Turning to the other founders of the faith in America the story is briefly as follows:

Philip Embury, a carpenter by trade, and a preacher of the gospel in Ireland, emigrated with others, including Barbara Heck. These immigrants settled in New York, but Embury for five years refrained



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THE MEETING HOUSE

STRAWBRIDGE M. E. CHURCH, BALTIMORE.

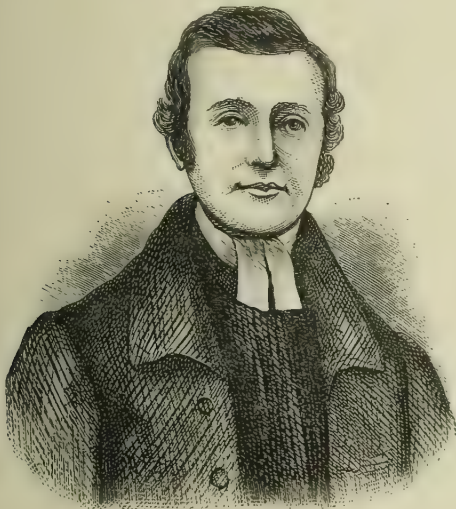
MEMORIAL TABLET.

from preaching. Other immigrants, some of whom were relatives or friends, followed the first party, and Barbara Heck in one of her visits to the newcomers found a game of cards in progress. The historian says "she seized the cards, threw them into the fire and gave her friends a solemn warning against sin." The incident aroused her and she incited her cousin, Embury, who was a licensed preacher, to begin services in his own house. Two classes were soon organized, one for women and the other for men. The movement became noised abroad and many persons were attracted to the meetings.

Eventually, the news reached Captain Thomas Webb, of the British army, stationed at Albany, who came down to New York, he having been converted under a sermon by John Wesley in Bristol, England, in 1765. Captain Webb is said to have opened his own house in Albany for religious services, but after coming to New York he entered heartily into the work there, preaching him-

self and contributing of his means to the success of the effort. The congregations continued to increase. One writer says: "The Methodist meeting, with its hearty fellowship, its delightful singing and its red-coated minister, who preached with two swords lying on the desk before him—one of them the sword of the Spirit, the other the sword of a captain in his Majesty's regulars—was now one of the marvels of New York, and to accommodate the increasing crowds a loft over a sailmaker's shop in William street was secured. It was eighteen feet in width by sixty in length, but it would not hold half the people who came twice a week to hear Webb and Embury."

Barbara Heck then planned a meeting-house, and would not be dissuaded from urging the project forward until the matter was



PHILIP EMBURY

accomplished, Captain Webb heading the subscription with thirty pounds English money. There were nearly two hundred and fifty subscribers. The chapel was built of stone, faced with blue plaster. It was sixty feet in length by forty-two in breadth. Dissenters were not yet allowed to erect regular churches in the city; the new building was, therefore, provided with a fire place and chimney to avoid transgressing the law. There were side galleries to the building, which for a long time were accessible only by rude ladders; the seats had no backs; it was a rough unfinished place, but it was very neat and clean, and the floor was sprinkled over with sand as white as snow. Embury, being a skillful carpenter, wrought diligently upon the structure. With his own hands he built the pulpit, and on the memorable 30th of October, 1768, mounted the desk he had made and dedicated the humble temple. He was one of the trustees and treasurer of the church.

It was called Wesley Chapel and was located on John street, New York, and has been supplanted in recent years



CAPTAIN THOMAS WEBB



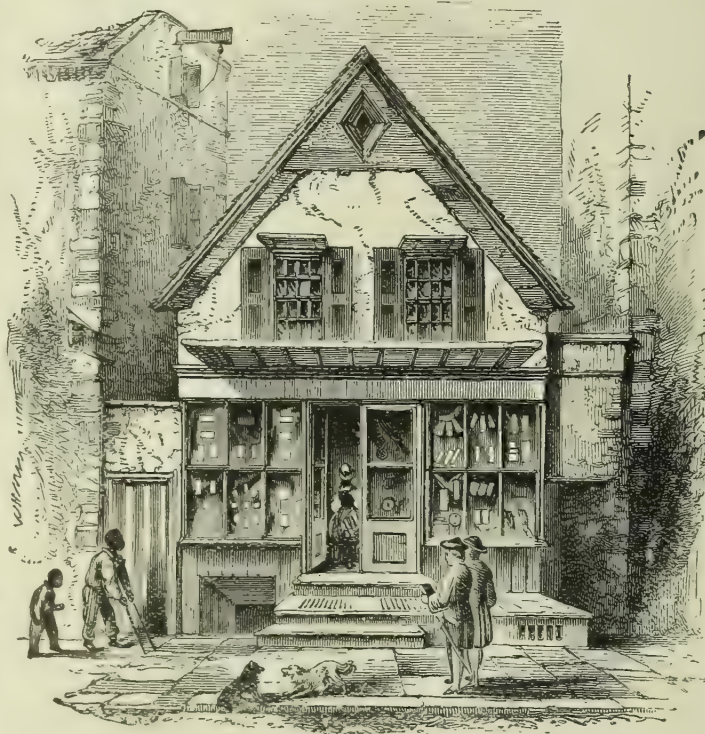
BARBARA HECK

by a building which retains the old name. The General Conference of 1812 was held in Wesley Chapel.

In a short time the services were overcrowded and the work spread. Captain Webb had been placed on the retired list of the British Army and gave his time as an evangelist. He hired a house in which to preach at Jamaica, Long Island, formed societies at Pemberton, Burlington and Trenton, New Jersey; preached at Newcastle and Wilmington, Delaware, and on the shore of the Brandywine. He was the pioneer of Methodism in Philadelphia, and collected thirty pounds for Wesley Chapel, New York.

In 1770, Embury left New York City and settled in Camden, Washington County, N. Y. He continued to preach, organized a small society, and was appointed Justice of the Peace. In 1775, he was injured while mowing and died shortly afterward. His remains were buried about seven miles from Ash Grove, but in 1832 were removed to the Methodist burying ground at Ash Grove, where a marble tablet was erected to his memory, and in 1873 the National Local Preachers Association erected a marble monument to perpetuate the memory of his services to American Methodism.

Barbara Heck and her husband, Paul, also removed to Camden on Lake Champlain in 1770, remaining until 1774, when they went to Canada, where she died, and is buried in the old Blue Church burying ground, three miles west of Prescott.



RIGGING LOFT, NEW YORK—FORERUNNER OF WESLEY CHAPEL.



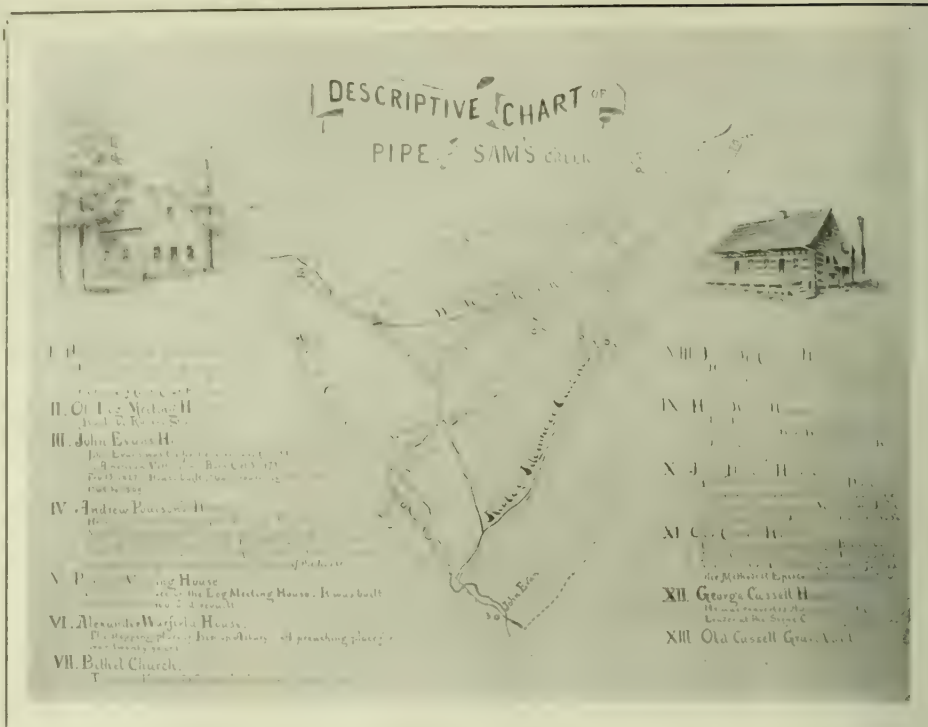
THE STRAWBRIDGE OAK IN THE TWENTIETH CENTURY—A PILGRIMAGE PARTY—DECAY
CAUSED THE TREE TO BE CUT DOWN IN 1907



Robert Strawbridge in Maryland



O fairer land ever glistened under the radiant sunshine than the pastoral region that rolls away in hill and valley from Baltimore to the crest of the Blue Ridge Mountains in Western Maryland. The wanderer through this land of nature's pictures is prone to linger. Here the tiller of the soil finds a generous response to his labors. Rich harvests yield their recompense to the honest toiler. Peaceful scenes and plenteous seasons seem an inherent part of the life of the people who inhabit this region. Many of their



JOHN EVANS' HOUSE.
HENRY WILLIS'S HOME AND GRAVE.

JESSIE DURBINS' HOUSE.
JACOB CASSELL'S HOME.

ancestors felled the virgin forests that clothed these hills before the Revolutionary War, and turned the first furrows that looked upward to the sky. In many families, generation has followed generation on the farms, giving now and again a few members to die in the country's service, or to populate the West and extend the frontier, or, perchance, to strengthen the professions of medicine, law or the clergy in the city or adjacent town.

It was in the midst of this land of picturesque beauty that Robert Strawbridge settled after his arrival in America. Wakefield Valley is the present name of the particular stretch of country that became the scene of the historic beginning of Methodism on the American Continent. This valley is a gentle depression between two ranges of undulating hills, extending from northeast to southwest. It is just beyond Westminster, the county seat of Carroll County. This thriving little city is twenty-eight miles northwest of Baltimore, on the Western Maryland Railroad.

The scene of the early exploits of Strawbridge is several miles southwest of this little city. What induced him to select this region for a place of residence is not known. It is alleged that he came to America "to better his unpromising fortunes," but it is quite probable that he left Ireland on account of the persecutions to which the Wesleyans were subjected. It is certain that several Protestant families from the province of Ulster, in North Ireland, settled some years before the Revolution within ten miles of the spot selected by Strawbridge. These were Scotch-Irish Presbyterians, however. The presence of several families of Irish antecedents suggests the possibility of Strawbridge following in the wake of some other expatriated son of Erin.

His birthplace was Drumsnagh, County Leitrim, the southwestern county of the northern province of Ulster, on the borders of that section of Ireland which is famous in Methodist history as the field traversed by Gideon Ouseley, and swept by the great revivals which followed his labors and those of his comrades in preaching, praying and circulating the Scriptures among the Irish people. When, as a young man, Strawbridge became a preacher, he was forced to leave his native county and take refuge in Sligo, where the Wesleyans were numerous enough to protect themselves. He married a young lady of Terryhugan, and one of the historians says of his wife, "Her patience was quite as admirable as her husband's zeal."

The date of his emigration to America is not a matter of record, so far as known, and has been given by some writers as having been as early as "1759 or 1760," and by others as late as 1766. The former date was used by Rev. W. Hamilton in the Methodist Quarterly Review in July, 1856. Rev. Dr. George C. M. Roberts, who published the Centenary Pictorial Album in 1866, "being Contributions of the Early History of Methodism in the State of Maryland," after personal investigations upon the subject, accepted the year 1760 as the correct date. There seems no doubt of the fact that Strawbridge began to exhort and preach as soon as he immigrated, and, consequently, the date of his immigration is the correct date of the beginning of Methodist preaching in America, if this antedated the preaching of Embury or Webb in the North. Dr. Roberts substantiates his acceptance of the year 1760 as correct by testimony of Michael Laird,



ALEXANDER WARFIELD'S MANSION



SITE OF THE LOG MEETING HOUSE IN THE TWENTIETH CENTURY

who was born April 30, 1770. Mr. Laird obtained from his father "a knowledge of all the facts in relation to Mr. Strawbridge, with whom he was intimate, and therefore fully conversant with the truths stated in his letters. He says Mr. Strawbridge came to America in 1760, with his family, and settled on Sam's Creek. He opened his house for Divine worship at once, and continued preaching therein regularly. These efforts soon after resulted in the awakening and conversion of several who attended. His congregations were large, many of whom came to see and hear the man who was reported to preach and pray extemporaneously.

"In another communication it is stated that Henry Maynard was baptized by Strawbridge when he was but four or five years of age. It is well known that he did not hesitate to administer the ordinances, although not authorized by Mr. Wesley so to do. At the time named Mr. S. was engaged in preaching regularly at the house of John Maynard, the half-brother of Henry. He was present with his father on one of these occasions, when Mr. S. baptized him at the spring, which was near at hand, a few hundred yards from the dwelling.

"Henry Maynard was born August 12, 1757, and died in 1839, aged 82 years. This fixes his baptism as early as 1762. Ephraim Maynard, who is still living on Sam's Creek, Carroll County, Maryland, in a statement made to Mr. Thomas C. Ruckle, our artist, on the 17th of May, 1866, says that he was perfectly familiar with the baptism of Henry Maynard; that it was at the spring near the house, where Mr. Strawbridge had taken the boy, but four or five years of age. He dipped up with his hand some water, and poured it upon his head, in the name of the Holy Trinity. * * *

"John Maynard, the proprietor of the house, was a Methodist, and it is known that he was a convert of Mr. Strawbridge for some considerable time before the baptism of this boy. All these things make it certain that he had been engaged in preaching for some time prior to 1762, and fully corroborates the statement contained in Mr. Laird's letter aforementioned, viz., that he commenced his labors immediately after his settlement in Maryland.

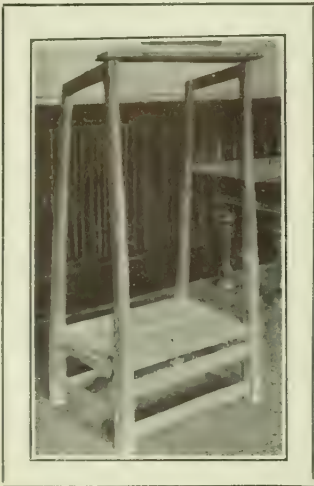
"Bishop Asbury, after holding in 1801 a conference at Henry Willis,' on Pipe Creek, in the immediate vicinity of Mr. Strawbridge's dwelling, says, in his journal: 'Here Mr. Strawbridge formed the first society in Maryland and in *America*.' This was written after the reception of information on the ground itself. By reference to his journal, it will be found that he dined on April 30, 1801, at Alexander Warfield's, on Sam's Creek, and from there went to Henry Willis,' on Pipe Creek, where he proposed to hold the Conference, at which there were present about forty preachers. From the relation of the Warfield family to the 'Log Meeting House,' and from the full knowledge of Henry Willis himself concerning it, it is rendered indubitable that the Bishop here received more correct information than he had previously, and was induced to write in his Journal what he did."

Turning from the question of priority, the significant fact of Strawbridge's ministry was that it was progressive and productive. A giant oak in the vicinity of his home marked the spot where he preached before the dwelling was constructed; then his home was used and soon after the "Log Meeting House." The devastating hand of Time had begun to destroy the famous old Strawbridge oak to such an extent that it has been cut down within the past year and the wood will be turned into relics and souvenirs. We present a picture at the head of this article showing the tree as it appeared in its last years with a pilgrimage party, including Governor Edwin Warfield, President Goucher, of the Woman's College, A. Warfield Monroe, a descendant of Alexander Warfield, with a few other persons.

Success attended Strawbridge's efforts, and the people who were converted he gathered into classes, thus following the plan of Mr. Wesley. The first class is said to have been formed in the house of John Evans, which on account of the distinguished honor of having been the home of the first Methodist class meeting in America has been purchased by Mr. George W. Albaugh and presented to the American Methodist His-



THE STONE CHAPEL OF TODAY



HIS BIRTHPLACE, DRUMSNAGH, IRELAND.
 HIS PULPIT, NOW IN FIRST CHURCH, BALTIMORE. ROBERT STRAWBRIDGE,
 FUNERAL IN BALTIMORE COUNTY.

STREET IN DRUMSNAGH, IRELAND.
 TABLE USED BY HIM AS PULPIT.
 MONUMENT OVER BODY, MT. OLIVET CEMETERY.



RICHARD BOARDMAN



JOSEPH PILMOOR

torical Association, of which Dr. Goucher is president. It is purposed to preserve the house for future generations. From this house years ago was obtained the tall spindle-legged pulpit, shown in our illustration, which was used by Strawbridge and which is now in the First Methodist Episcopal Church, Baltimore. Dr. Goucher has in his possession a plain square table with four legs, also used as a pulpit by Strawbridge, that was obtained from the homestead of Alexander Warfield, while we present an illustration of a somewhat similar table which was discovered by Dr. Roberts in his investigations. These, with their accompanying histories, indicate the preaching of the Gospel at the several homes of the respective owners. The John Evans' house, according to the old record book, continued to be a place for preaching as late as 1809. This house, built of unhewn logs, is one-and-a-half stories high, with shed room on the west side. It is southeast of the site of the Log Meeting House and is in Frederick County, just over the line dividing that and the adjacent County of Carroll, in which the Meeting House site is located.

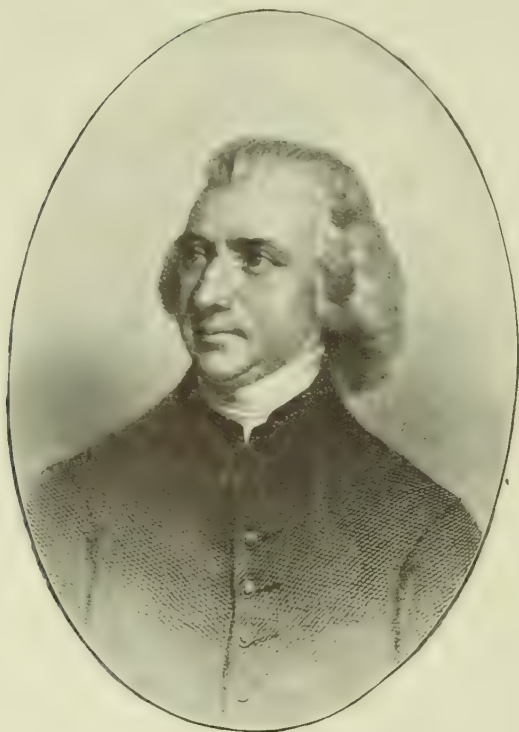
The home of Alexander Warfield was in the same vicinity. Bishop Asbury visited Mr. Warfield and preached at his house frequently. After Mr. Warfield was made steward in 1801, this house appears on the records as a place for regular public service, and it was continued as such for upwards of twenty years. Other homes of early Methodists, which we are able to illustrate, were those of Jessie Durbin, Jacob Cassell and Henry Willis. They are interesting as the homes of some of Strawbridge's converts and the first Methodists in America, where the faithful gathered to hold meetings, sing, pray and worship.

The Jacob Cassell house was built in 1758, before Strawbridge came to this country. Rev. Henry Willis settled in this part of the country in later years. His wife was the daughter of Jesse Hollingsworth, of Baltimore, an intimate friend of Asbury. Mr. Willis passed the closing years of his life here, dying about 1808, after a service in the ministry which began in 1779.

A notable revival was held in this house which was attended by the children of Jacob Cassell and William Durbin. Dr. Roberts records that: "Before leaving the place they became powerfully



STRAWBRIDGE GRAVE IN BALTIMORE COUNTY



THOMAS RANKIN

We also present a recent picture of the site as it appears in modern times with a large party of visitors on the exact spot where the church was erected.

This site is about one mile from where Strawbridge's home was situated. Bishop Simpson, in the *Cyclopedia of Methodism*, in writing of Strawbridge, says: "This building, though sometimes spoken of as the first Methodist Church in Maryland, was never deeded to the church, and was never finished." Dr. Roberts notes, however, that "the marks of places where the door and windows were in the church still remain upon them." It is related that Strawbridge buried his two children under the altar of the church, which would be a further evidence of its being sufficiently completed to warrant such an act. Certain it is, that the building continued to be used for years. Some pictures represent the Log Meeting House with a chimney, but this has been ascertained to be erroneous, as the building was without this accessory.

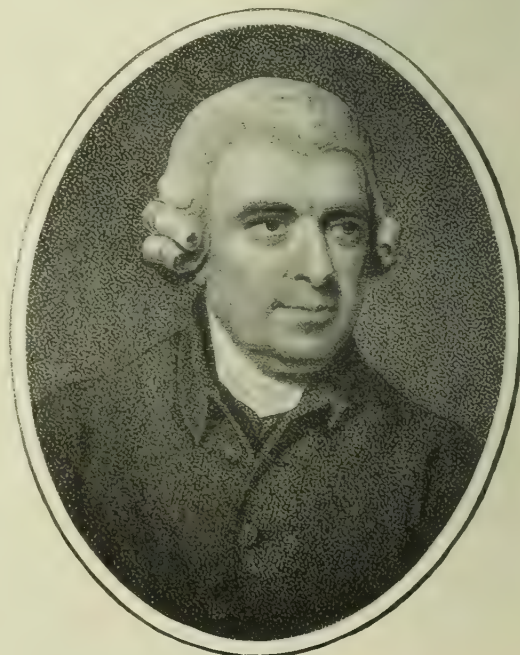
As a place of worship, the Log Meeting House was succeeded by Poulson's Chapel, built on land given by Mr. Poulson for that purpose. This in turn was followed by a structure which took the name of Stone Chapel, from the material of which it was built. High up on the front of this chapel is a tablet on which are the initials J. B. and J. D., said to be those of John Baxter and Jessie Durbin, who were the foremost instruments in the building of the church.

Strawbridge preached in several places in Maryland, especially in Harford and Frederick Counties. In 1769

awakened and subsequently several of them who left the house unconverted found peace in believing at a meeting held at the dwelling of Mr. Andrew Poulson. Leonard Cassell, who was among the number, afterward became a minister. John Durbin also entered the ministry.

It was the fruits of this kind that made the Strawbridge foundation so effective and sure for the future. He is credited with the conversion of Richard Owings, who was the first American Methodist preacher. Owings had the privilege of preaching the sermon at the funeral of Strawbridge.

But to renew the thread of the Strawbridge narrative, the preacher was not a successful business man. Having settled in his small cabin, he preached and farmed, but it is said that "his preaching throve better than his farming." Dr. Roberts says: "He was always poor, devoting himself mostly to the labor of preaching the Gospel far and near. He was eloquent as a preacher and a fine singer." Upon his monument in Mt. Olivet Cemetery the date of the erection of the Log Meeting House is given as 1764. From investigation after it was torn down Dr. Roberts determined the dimensions to have been twenty-four feet by twenty-four feet three inches. The logs were, in part, subsequently used for the construction of a barn. The Park Place Strawbridge Methodist Episcopal Church in Baltimore has an interesting relic in the form of a pulpit built of some of the wood.



GEORGE SHADFORD

he was joined in his labors by Robert Williams, and in the following year by John King. In 1773 Strawbridge's name appears on the minutes of the First Conference as one of the preachers assisting Asbury on the Baltimore circuit, but it does not appear that he continued in this connection, being of an independent character. It is supposed that the resolution of the Conference "that every preacher who comes into connection with Mr. Wesley and the brethren who labor in America, is strictly to avoid administering the ordinances of Baptism and the Lord's Supper," was aimed at Strawbridge, as he had administered the ordinances freely, although it is not known whether he had any previous license during his residence in Ireland. Asbury says that Mr. Strawbridge was made an exception, but it was resolved that he could administer only under the direction of an assistant. He declined to recognize the authority of the assistant, and ceased his connection with the circuit work. In 1775, his name again appears as second preacher on Frederick circuit, but he seems to have been out of harmony with the preacher in charge.

In 1776, he removed his family from Sam's Creek to a farm at Long Green, Baltimore County, upon which his friend, Captain Charles Ridgely, gave him a lease for life. Here he lived in greater ease and comfort, for it is said that if it had not been for the toil of his wife and the charity of his neighbors, he would have failed to keep himself and family from want in the primitive surroundings of his Sam's Creek estate.

During the uncertainty of the Revolutionary period, some of the Methodist Societies made independent arrangements for preachers, and Strawbridge took charge of the Society at Sam's Creek where he had resided, and of Bush Forest, in Harford County, continuing for five years without recognizing any responsibility to the Conference. When the English missionaries fled back to their native land, and Asbury was in seclusion, the independent spirit of the Irish preacher asserted itself, and he pursued his chosen task undismayed, and free from the restraints of his former associates in the Conference.

While living on his Baltimore County farm, in the immediate vicinity of the old manorial estate of Hampton, belonging to Captain Ridgely, Strawbridge visited Mr. John Wheeler in 1781, at his home which stood about a half mile east of the present town of Ruxton, on the Northern Central Railway. Here he was taken sick and died, and his funeral took place from beneath a gigantic walnut tree in the yard. Richard Owings preached the funeral sermon, and the body was interred in the grave-yard in the orchard, about one hundred yards or more south of the house. Here his body rested until it was removed with that of his wife, to Mt. Olivet Cemetery in the sixties, where he now lies in the Bishops' lot, with Jesse Lee, the apostle of Methodism, just north, and Asbury, Waugh, George and Emory, south of him.

The walnut tree, with 127 years added to its growth, still stands. It is 90 feet high and 5 feet 3 inches in diameter. Bishop Simpson writes of him, "He was a man of warm impulses, but of very limited education."

The monument erected in Mt. Olivet Cemetery bears the following inscriptions:

On the west face—

"In memory of Rev. Robert Strawbridge, the first Methodist local preacher in Maryland, and also his excellent wife."

"How calm his exit: night dews fall not more gently to the ground, or weary worn-out winds expire so soft."

The southern side contains the words—

"He built the Log Meeting House in Frederick County, Maryland, 1764, the first in America. He died in Peace in 1781, at Mr. John Wheeler's, Baltimore County, whither he had gone to preach."

The north side inscription is—

"He was born at Drumsnagh, Ireland, came to America in 1760, settled at Sam's Creek, Frederick County, Maryland, and began to preach Christ in his own house."

The monument is three feet square at the base and twelve feet high.



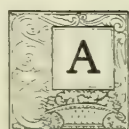
CAMP CHAPEL



TREE UNDER WHICH STRAWBRIDGE'S FUNERAL WAS HELD. TAKEN 1908.

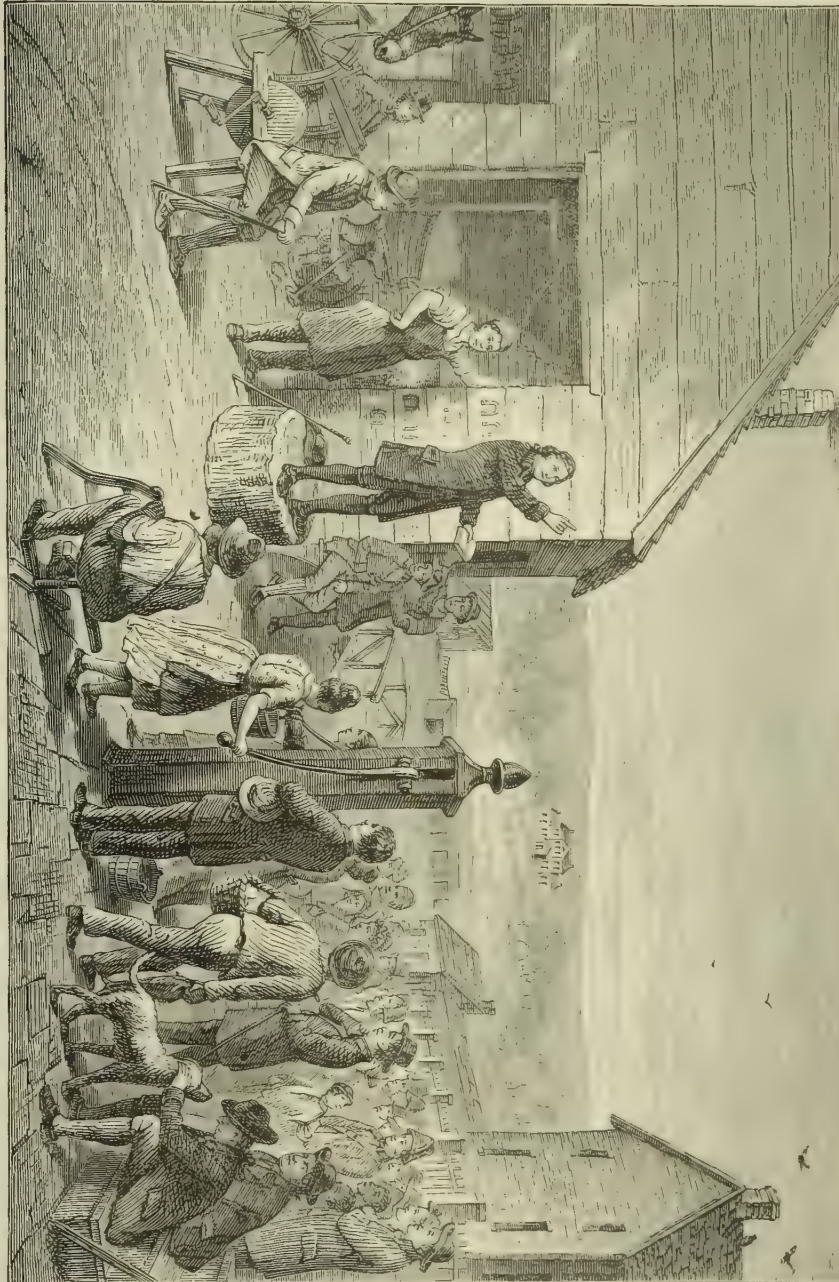


The Methodist Sapling Grows

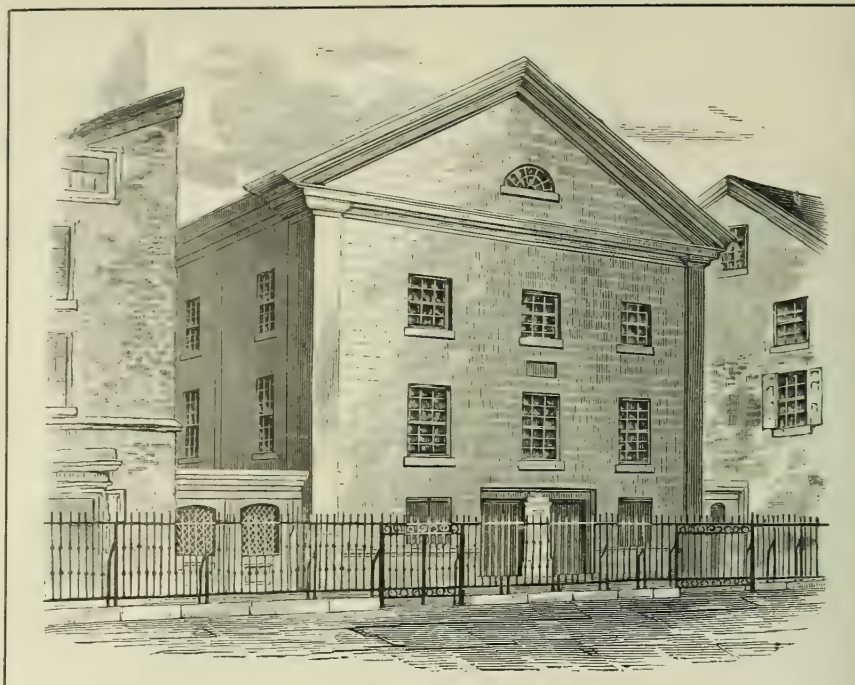


THESE lines are penned, there lies before the writer three walnuts of the past season's growth, from the giant black walnut tree under which the funeral sermon of Robert Strawbridge was preached. They form a mute but eloquent message from the past, and their life story is a fitting type of the great church with whose history this "monarch of the forest" has become identified. One hundred and twenty-seven years have passed since the words spoken at Strawbridge's funeral echoed through the branches of this tree, but with renewed strength, year by year, the sturdy veteran of nature's handicraft has put forth fresh foliage and in season has brought forth "fruit," ever growing larger and mightier. Strawbridge passed away, and other preachers have come and gone, generation after generation, "season after season," but the great cause that brought them forth goes on and on, giving evidence of greater strength as the years go by.

When Strawbridge died in 1781, the cause of Methodism in America was in its second decade, but even at that early period showed the remarkable vitality and energy which have been distinguishing characteristics of the church from that time onward. Maryland was the



JOHN KING PREACHING THE FIRST METHODIST SERMON IN BALTIMORE.



M I N U T E S
 OF SOME
C O N V E R S A T I O N S
 BETWEEN THE
P R E A C H E R S
 IN CONNECTION WITH
The Rev. Mr. John Wesley.
PHILADELPHIA,
June, 1773.

THE following queries were proposed to every preacher :

1. Ought not the authority of Mr. Wesley and that conference, to extend to the preachers and people in America, as well as in Great-Britain and Ireland?

Answ. Yes.

2. Ought not the doctrine and discipline of the Methodists, as contained in the minutes, to be the sole rule of our conduct who labour, in the connection with Mr. Wesley, in America?

Answ. Yes.

3. If so, does it not follow, that if any preachers deviate from the minutes, we can have no fellowship with them till they change their conduct?

Answ. Yes.

The following rules were agreed to by all the preachers present :

1. Every preacher who acts in connection with Mr. Wesley and the brethren who labour in Ameri-

ca, is strictly to avoid administering the ordinances of baptism and the Lord's supper.

2. All the people among whom we labour to be earnestly exhorted to attend the church, and to receive the ordinances there ; but in a particular manner to press the people in Maryland and Virginia, to the observance of this minute.

3. No person or persons to be admitted to our love-feasts oftener than twice or thrice, unless they become members ; and none to be admitted to the society meetings more than thrice.

4. None of the preachers in America to reprint any of Mr. Wesley's books, without his authority (when it can be got) and the consent of their brethren.

5. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restriction.

6. Every preacher who acts as an assistant, to send an account of the work once in six months to the general assistant.

Quest. 1. *How are the preachers stationed?*

<i>Answ.</i> New-York,	Thomas Rankin,	} to change in 4 mons.
Philadelphia,	George Shadford,	
New-Jersey,	John King,	}
	William Waters.	
Baltimore,	Francis Asbury,	
	Robert Strawbridge,	
	Abraham Whitworth,	}
	Joseph Yerbery.	
Norfolk,	Richard Wright.	
Petersburg,	Robert Williams.	

Quest. 2. *What number are there in the society?*

<i>Answ.</i> New-York	-	180
Philadelphia	-	180
New-Jersey	-	200
Maryland	-	500
Virginia	-	100
		<hr/> 1160 <hr/>

centre of the most pronounced success and increase in members following the inauguration of the work by Strawbridge. Further north Captain Webb continued preaching and extended his missionary efforts into new fields. --The pioneer preachers had not come to America for the purpose of preaching, but as the work grew in magnitude, they saw the importance of having regularly ordained ministers to carry it forward. Appeals were made to Wesley and the British Wesleyans to send helpers to the colonies, and at the twenty-sixth Methodist Conference, held at Leeds, August 3, 1769, Richard Boardman and Joseph Pilmoor were selected for the American field as the first missionaries. They landed in Philadelphia, October 24, 1769, and were met by Captain Webb. The following months they preached in that city and New York, and then, after exchanging pulpits for a time, Pilmoor made a wide circuit to the South. On this journey he preached on the sidewalk in Baltimore, at a point near St. Paul's Protestant Episcopal Church. He went as far south as Savannah, Georgia. Boardman and Pilmoor continued their labors in America until the impending crisis of the Revolution took them back to the British Isles.



THE FIRST CONFERENCE.

In 1771 came Francis Asbury, the great light of the future Methodist church in America, and in 1773 Captain Webb returned with Rev. Thomas Rankin and Rev. George Shadford from England, where he had gone in 1772 to make an appeal for recruits for the missionary cause.

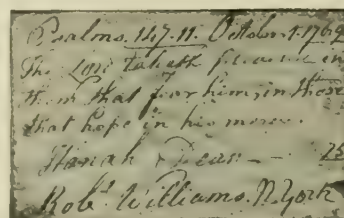
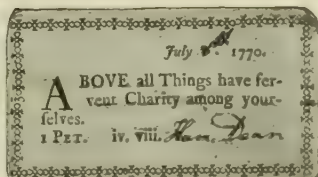
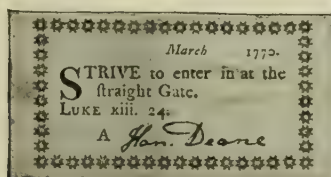
Pilmoor's sermon was not the first by a Methodist preacher in this city. The historian states: "The honor of the first Methodist sermon preached in Baltimore was by John King, an English local preacher who landed at Philadelphia in 1769. History says it was not long before he fell in with Strawbridge, and for some time the two men traveled together. His pulpit on his first advent at Baltimore was a blacksmith's block in front of a shop that stood on what is now Front street, near French (now Bath) street."

The mansion in the distance shown in our picture, stood on the present site of Mount Vernon Place Methodist Episcopal Church, adjoining the Washington monument. The place was then known as Howard Park, and the house was the home of Charles Howard, son of Col. John Eager Howard, one of the heroes of Revolutionary days in Maryland. It was in this house at a later period that Francis Scott Key, author of the "Star-Spangled Banner," died, while visiting Mrs. Howard who was his sister.

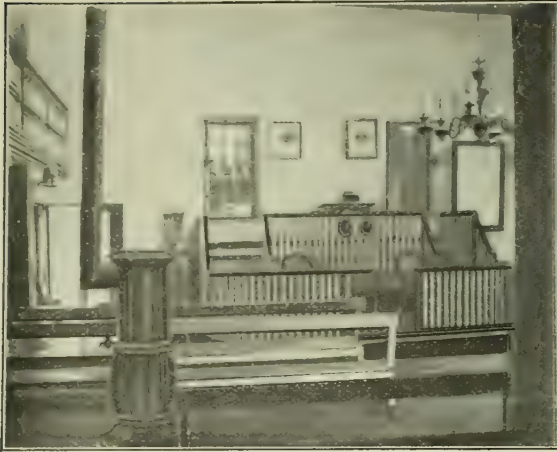
John King's next sermon was from a table at the junction of Baltimore and Calvert streets. It was upon a militia training day and King was roughly handled by the crowd, his table being upset. The commander of the troops, however, restored order and allowed him to proceed. Subsequently he was invited to preach in the old St. Paul's English (now Protestant Episcopal) Church on Charles street.

This pioneer of Methodism in Baltimore continued in the ministry until 1803. At his death, in North Carolina, he was believed to be among the last of the Methodist preachers who had shared in the pioneer service.

King was accused by Wesley of being stubborn and headstrong, but they were forceful qualities in the face of the conditions in a new country. King's vigor of voice and manner also drew from Wesley the charge: "Scream no more at the peril of your soul. It is said of our Lord, 'He shall not cry;' the



QUARTERLY TICKETS.



INTERIOR OF BARRATT'S CHAPEL.

Shadford. The former had been appointed by Wesley as the head of the Methodist ministry in America and presided at the Conference. All the preachers named in the minutes were Europeans by birth with the exception of William Watters, who enjoys the distinction of being the first American itinerant preacher. He was born in Baltimore county, Maryland, October 16, 1751. When twenty years old he heard Strawbridge, Williams and King preach, and was converted. Robert Williams took Watters with him in 1772 on the Norfolk circuit "to learn how to preach by preaching,"

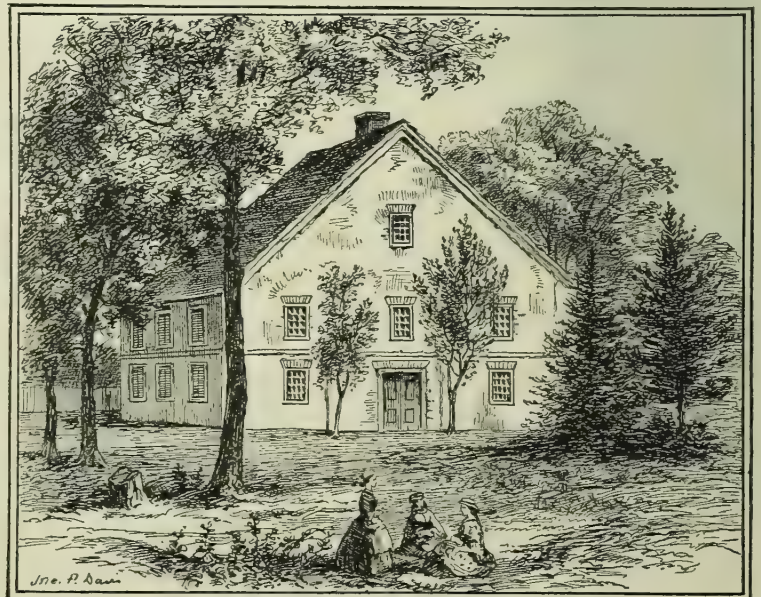
The statistics of the first Conference showed that the strength of Maryland Methodism almost equaled all the other colonies combined. Asbury was appointed to the Baltimore Circuit, which embraced all the societies in Maryland with five hundred members. These societies had been formed in a very unmethodical manner and needed order and discipline. Asbury organized the societies into classes for men and women.

It became necessary to provide places of meeting for the Baltimore Society, as it had outgrown the homes of the members at which it had been entertained. As in New York, a sail loft was selected and fortunately was tendered the Society for its meetings free of cost. This loft was located at the corner of Mills and Block streets. Though a room of good size it was soon crowded, and the progress of the movement led to a determination to build two new meeting-houses or chapels about one and a half miles apart. These were subsequently erected and were known as Strawberry Alley and Lovely Lane Meeting Houses or Chapels. We shall learn more of them later.

The second Conference met in Philadelphia, May 25, 1774. The reports showed ten circuits in New York, "The Jerseys," Pennsylvania, Maryland and Virginia; seventeen preachers, a gain of seven in one year, and 2,073 members of the societies. The coming storm of the Revolutionary War created a trying period for the preachers, especially those who were loyal subjects of King George. Wesley had written an address to the people of the British Colonies in North

word properly means, He shall not scream." King and Williams assisted Captain Webb in laying out an American circuit for Boardman and Pilmoor.

Captain Webb assisted materially in 1770 in purchasing St. George's church in Philadelphia. For many years this was the most spacious edifice owned by the Methodists; being fifty-five by eighty-five feet. Its erection was begun in 1763 by a German Reformed congregation which was unable to finish it, and upon its being sold, the church in its unfinished condition was bought by the Methodists. After the Revolution it was finished and is the oldest Methodist church now standing in America. It is also distinguished as the place where the first Conference of Methodist preachers was held. This Conference began July 14, 1773, continued two days, and was attended by ten preachers. This took place soon after the arrival of Messrs. Rankin and



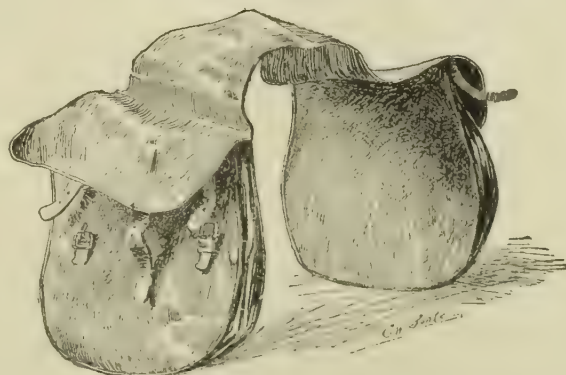
BARRATT'S CHAPEL.



FREEBORN GARRETTSON.

America, which found its way into the hands of prominent revolutionists, and the effect was to make a Methodist preacher an object of suspicion. The English preachers and missionaries gradually withdrew from the country until Francis Asbury was the only one of the foreign leaders left, and afterward the work in large measure fell upon the shoulders of native preachers. Asbury remained in seclusion, but not inactive, in Delaware during the height of the war, and a number of preachers were placed under arrest and jailed until they gave bonds. In Maryland a test oath was ordered to be administered to all doubtful persons, which oath was a pledge to take up arms in aid of the Revolution if called to do so by the colonial authorities. Such oaths were not for the clergy of the Church of England, but the itinerant Methodist preachers were not considered "clergymen."

During two years of enforced seclusion Asbury continued to gain friends. A letter from him to Rankin, falling into the hands of American officers, gave evidence of his love for the people of his adopted country and his expectation of seeing it an independent nation. This tended to gain for Asbury and his followers the opinion that they were not inimical to the interests of the country. Among Asbury's friends was Philip Barratt, sometimes called "the pious Judge Barratt," who aided in sheltering the itinerant preachers at this time. The chapel which was known as Barratt's chapel, became the scene of a historic incident a few years later when Coke and Asbury first met there.



FREEBORN GARRETTSON'S SADDLEBAGS.

Having overcome the suspicions of the patriots, Asbury, during the last half of the war, resumed his place as the active leader of the itinerant forces, displaying as one historian records, "abilities of the highest order; patience, persistence, indifference to personal sufferings, the power of combination and systematic arrangement, and a consummate judgment of men; just those qualities which the situation demanded in a pioneer Bishop who was called upon to manage a diocese reaching from Jersey to Florida, from the coast to the Alleghanies and over them." As soon as it was possible, Asbury organized the whole Methodist work into one great circuit, which with incredible toil and in spite of frequent illness, he compassed once and sometimes twice a year.

When the war was ended and the demand came for ordained ministers who could administer the sacraments to the people, supplying the void left by the Church of England clergy who had left the country, Dr. Thomas Coke, accompanied by Richard Whatcoat and Thomas Vasey, having been ordained for the mission and provided with a plan for that purpose, were sent by Wesley to inaugurate the founding of the new organization of the Methodist Societies in America.

Dr. Coke in his journal gives quite minutely the details of their trip. Landing in New York, November 3, 1784, Dr. Coke made his way southward, preaching as he went at stations on the route, until he reached Dover, Delaware, November 13. "Here," he writes, "I met with an excellent young man, Freeborn Garrettson. He seems to be all meekness and love and yet all activity. He makes one quite ashamed, for he invariably rises at four in the morning, and not only he, but several others of the preachers, and now blushing, I brought back my alarm to four o'clock. The next day about ten o'clock we arrived at Barratt's chapel, so-called from the name of our friend that built it, and who went to heaven a few days ago. In this chapel in the midst of a forest I had a noble congregation. After the sermon a plain, robust man came up to me in the pulpit and kissed me. I thought it could be no other than Mr. Asbury and I was not deceived. . . . After dining in company with eleven of our preachers at our Sister Barratt's, about a mile from the church, Mr. Asbury and I had a private conversation concerning the future management of our affairs in America.

Asbury stated that in anticipation of the coming of Coke, he had assembled a few of the preachers for consultation, and after an interchange of views it was determined to summon the preachers throughout the country to a Conference to assemble in Baltimore on Christmas Eve.

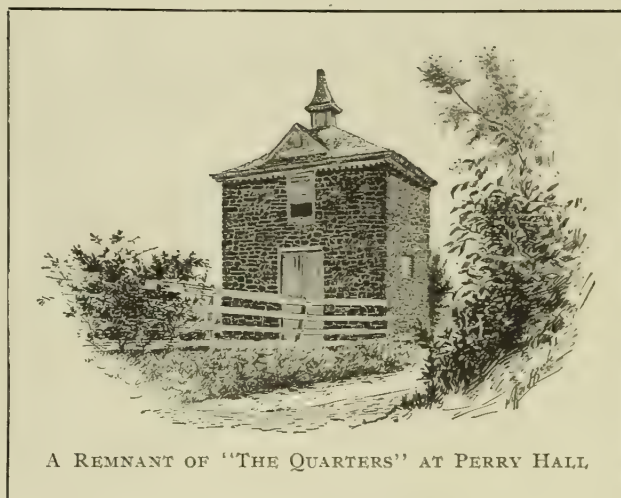
Freeborn Garrettson was selected for the task of bringing the widely separated preachers together. And as Coke expresses it, he went riding "like an arrow," North and South, sending out messengers to reach as many of the itinerants as possible. His work was well done, for the result showed that sixty of the eighty preachers in the country responded. He had traveled twelve hundred miles in six weeks in that period of primitive transportation methods. Garrettson was a striking figure during the Revolutionary period. He was born in 1752, on the western shore of the Chesapeake Bay, near the mouth of the Susquehanna River, converted in 1775, he entered the work of the itinerant ministry. Under the prevalent impression that all Methodist preachers were Tories, Garrettson was mobbed and imprisoned while on the eastern shore of Maryland. It is said that at one time he was nearly beaten to death in Queen Anne's county for no other offense than that of being a Methodist preacher.

He became a noted character in the land in later times, marrying a sister of Robert Livingston, one of the committee who framed the Declaration of Independence. His later life was closely identified with Methodism in New York, and he was the first presiding elder of the New York District.

While Garrettson was making his famous ride Coke followed a circuit laid out for him extending down the Peninsula through Delaware, the Eastern Shore of Maryland, and Virginia, preaching and administering the sacraments.

On December 14, 1784, he crossed the Chesapeake Bay to the Western Shore and relates that "at the other side (we) were met by Mr. Dallam in his chariot, to whose house I went. He is a brother-in-law to the Governor of the State and a member of our Society. We have a preaching house near where I preached in the evening. . . . Mr. Asbury met me on this side of the Bay. This house of Brother Dallam was at Abingdon, Harford county, soon to become noted as the site of Cokesbury College."

After several days spent at Mr. Dallam's and in preaching in the neighborhood, the party made its way to Perry Hall, Baltimore county, one of the most hallowed spots in the traditions of American Methodism.



A REMNANT OF "THE QUARTERS" AT PERRY HALL.

Perry Hall

A Haven to the Founders of American Methodism



CANNING the pages of the journals of Coke and Asbury, and delving into the available records of that early period of American Methodism, the reader is deeply impressed with the thought that while not a few homes were opened to the Methodist preachers of the time, there was no mansion of so pretentious a character as Perry Hall that was so freely at their service. As Asbury went up and down through the land, he made frequent visits to the hospitable manor-house, and his host and hostess, Mr. and Mrs. Harry Dorsey Gough extended him and his colaborers many a hearty welcome. The events of 1784 entitle the place to a world-wide fame.

The Perry Hall estate lay eight miles northeast from Baltimore and east of the famous Hampton Manor of the Ridgely family. Through the courtesy of the curator of the Woman's College, we are enabled to present a picture of Perry Hall in its pristine elegance, with its spreading wings of cupolaed chapel and kitchen and adjacent "quarters," crowning a slightly eminence near the intersection of the Harford Road and the Big Gunpowder River. This picture was made from a painting owned by a descendant of the family. In the centre foreground are the master and mistress, the latter accompanied probably by her only sister, Elizabeth, or her sister-in-law, Mrs. Charles Ridgely, of Hampton Manor, both in Methodist cap and kerchief.

The old Perry Hall mansion was partly burned in the early years, but there remains today possibly a portion of the central building having foundations and walls, fit for a castle, in a fairly good state of preservation. A few rods distant is a small stone building with a cupola, which appears to have been one extremity of the slave quarters seen in the right background of the painting, having a similar cupola.

Our landscape picture shows the Perry Hall that Asbury, Coke, Whatcoat, Vasey, Rankin and others knew to their delight and comfort, and it was to this stately but hospitable shelter



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that the leaders in the great movement about to be inaugurated came on Friday, December 17, 1784. Coke on this day records that "We set off (from the Dallam homestead, in Harford County) for our valuable friend's, Mr. Gough. His new mansion-house, which he has lately built, is the most elegant in this State. * * * His lady is a precious woman of fine sense. His daughter, about twelve years old, is of excellent parts. * * * He intends to go to Europe next spring to buy furniture for his house. * * * Here I have a noble room to myself, where Mr. Asbury and I may, in the course of a week, mature everything for the Conference."

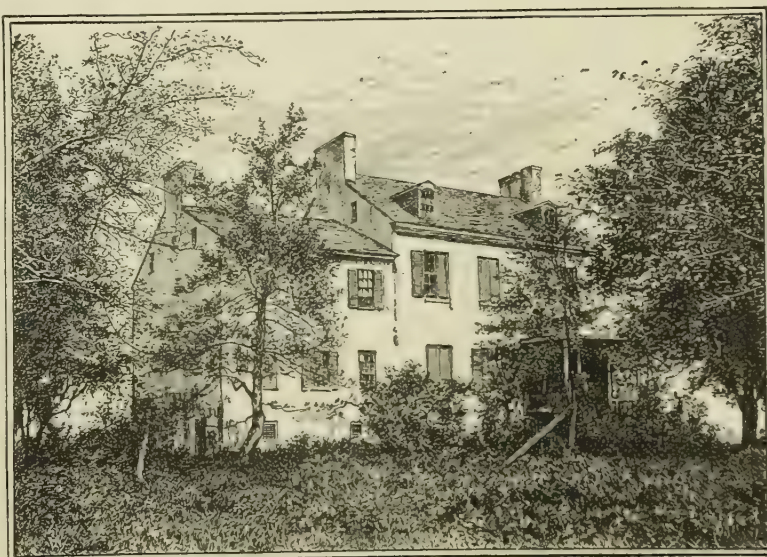
In the latter words is set forth the purpose of this rendezvous of a number of the leading spirits in the coming Conference so soon to become an accomplished and historic fact. It was at Perry Hall the entire week before the Conference assembled, that the plans were discussed and analyzed and preparations made to launch the organization.

Stevens, in his "History of the Methodist Episcopal Church," states that "all the travelers except Whatcoat arrived on December 17 at Perry Hall." Black, an English preacher from Nova Scotia, alludes to Perry Hall as the most spacious and elegant building he had seen in America. "It is," he says, "about fifteen miles from Baltimore. Mr. Gough, its owner, is a Methodist and supposed to be worth £100,000. He is not ashamed of the Gospel of Christ. He has built a neat stone meeting house, entertains the circuit preachers and at times preaches himself, and this he continued to do during the war at the risk of his immense estate, as Asbury and his associates were for a time unjustly suspected of British sympathies."

The Gough family was brought into its intimate relations with Methodism through the personal instrumentality and preaching of Asbury about 1775. It is stated that Mrs. Gough had been deeply impressed by the Methodist preaching, but her husband forbade her from attending the services again. Eventually, in a spirit of revelry, a gay company assembled at Perry Hall, elected to go to a Methodist meeting as a means of diversion. Asbury was the preacher, and the impression of the sermon on Gough was so profound that he could no longer enjoy his accustomed pleasures. Riding over his plantation he heard a negro from a neighboring estate "leading the devotion of his own slaves, and offering fervent thanksgivings for the blessings of their depressed lot." He was deeply touched, and imploring the mercy of God, received conscious pardon and peace. It is stated that immediately thereafter "both he and his wife now became members of the Methodist Society, and Perry Hall was henceforth an asylum for the itinerants and a 'preaching place.'" Rankin visited it next year and says: "I spent a most agreeable evening with them. A numerous family of servants were called in for exhortation and prayer, so that with them and the rest of the house we had a little congregation."

"Perry Hall," writes Lednum, "was the resort of much company, among whom the skeptic and the Romanist were sometimes found. Members of the Baltimore bar, the *elite* of Maryland were there. But it mattered not who were there, when the bell rang for family devotion they were seen in the chapel, which Mr. Gough had erected * * * and if there was no male person present who could lead the devotions, Mrs. Gough read a chapter in the Bible, gave out a hymn, which was often raised and sung by the colored servants, after which she would engage in prayer. Asbury called her a 'true daughter' to himself."

Stevens makes the following comment: "Asbury's usefulness in the Baltimore circuit at this time had



PERRY HALL, TODAY.

permanently important results. He gathered into the young societies not a few of those influential families whose opulence and social position gave material strength to Methodism through much of its early history in that city, while their exemplary devotion helped to maintain its primitive purity and power."

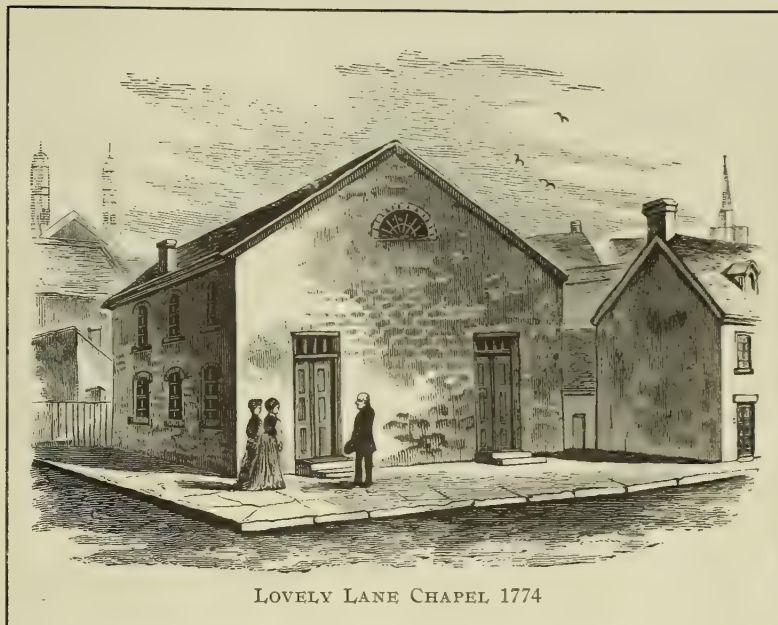
Mrs. Gough and her brother, Charles Ridgely Carnan, who, from 1815 to 1818, was Governor of Maryland as Charles Ridgely, were children of John Carnan and his wife, Achsah Ridgely, daughter of Colonel Charles Ridgely, who acquired the 10,000 acres comprising Hampton Manor, which passed to Captain Charles Ridgely, brother of Mrs. Carnan. Captain Ridgely built, from 1783 to 1790, the manor-house still existing; and, dying June 28, 1790, without children, devised Hampton to his nephew and namesake, Charles Ridgely Carnan, upon condition of changing his name to Ridgely. The uncle and nephew married sisters, Rebecca and Priscilla Dorsey, daughters of Caleb and Priscilla Dorsey, of Howard County. Rebecca was born in 1739 and died in 1812. Priscilla was born July 12, 1762. The curator of the Woman's College has secured, as a loan from members of this family, fine paintings of Mrs. Gough and her sister-in-law, Mrs. Charles (Priscilla) Ridgely, wife of the Governor.

It is related by the collateral descendants of Mrs. Ridgely that when "Hampton" was opened, the lady of the manor caused a simple religious ceremony—a "prayer-meeting," according to tradition—to be held on the second floor, while the future Governor, who did not take so kindly as his wife to the new Methodist doctrines, entertained his friends, in his own way, on the floor above.

Harry Dorsey Gough, for a time, became estranged from the Church, but returned again, and, Bishop Simpson states, that he united with the Light Street Church, in Baltimore, in 1801. As a fitting tribute to this early Methodist, whose hospitality and generosity did so much to brighten the hard and strenuous lives of the fathers in the faith, we quote from Bishop Asbury's Journal of May 3, 1808: "We arrived at Perry Hall. Truly we came to the house of mourning; the master is dying. I saw and touched his dying body. Later, Mr. Gough died. When the corpse was moved, to be taken into the country for interment, many of the members of the General Conference walked in procession after it to the end of the town. Harry Dorsey Gough professed more than thirty years ago to be convicted and sanctified; that he did depart from God is well known, but it is equally certain that he was visibly restored. As I was the means of his first turning to God, so was I also of his return and restoration; certain prejudices he had taken up against myself and others, these I removed. In his last hours, which were painfully afflictive, he was much given up to God. Mr. Gough had inherited a large estate from a relation in England, and, having the means, he indulged his taste for gardening and the expensive embellishment of his country seat, Perry Hall, which was always hospitably open to visitors, particularly those who feared God. Although a man of plain understanding, Mr. Gough was a man much respected and beloved. As a husband, a father and a master, he was well worthy of imitation. His charities were as numerous as proper objects to a Christian were likely to make them, and the souls and bodies of the poor were administered to in the manner of a Christian who remembered the precepts and followed the example of his divine Master." Asbury states that he and George Roberts preached Gough's funeral sermon, June 5, to two thousand people.

On March 19, 1809, Asbury's Journal relates that he "went to the camp-meeting near Perry Hall, and I preached in the chapel. * * * As I rode by the groves of the elders of the Gough family, the image of my dear departed Harry Gough was very present to me." There was erected in this vicinity, in 1807, by Harry Dorsey Gough, on ground donated by "Governor" Charles Ridgely, a chapel, which was known as Camp Chapel. This structure continued until about 1872, when it was torn down, the present Camp Chapel having been erected 140 feet west of the original on the old camp ground. The only part of the old church to be seen in the new edifice is the stone steps, and it is suggested, that from certain marks of the quarry, it is a fair inference that these steps may have been brought from England, as no quarry of sandstone is thought to have been operated in Baltimore County in 1807.

The deed from Governor Ridgely to the trustees of Camp Chapel for the lot was not executed until November 12, 1813. A camp-meeting, which was largely attended, was conducted for many years on adjoining ground, and a deed dated August 1, 1845, from Governor George Howard and his wife, who was a daughter of Governor Ridgely, conveyed ten acres of this land to the Camp-Meeting Committee of the Great Falls Circuit, which had been incorporated by act of the Legislature in December, 1844. Eight acres of this tract were sold February 15, 1869, to Samuel Pinkerton, and the remaining two acres are adjacent to the present chapel.



Lovely Lane Chapel

Birthplace of the Methodist Episcopal Church



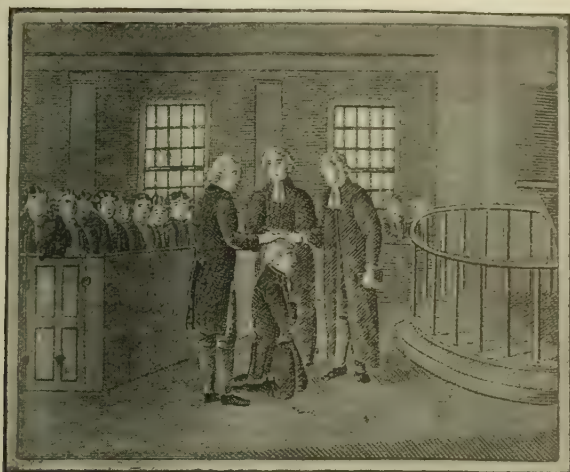
LOVELY LANE was one of the smaller streets in the old Baltimore Town as laid out in 1729. It extended east and west parallel to and a short distance south of the street now known as Baltimore street. The Meeting House or Chapel, which has become so famous, was erected on the north side at a point midway between South and Calvert streets, which is occupied by the handsome structure of the Merchants Club, built since the great fire of February 7 and 8, 1904. The street is now known as German street.

On February 11, 1774, William Moore and Philip Rogers took up a subscription towards building a church and secured the lot for that purpose. In April, 1774, the foundation of the house was laid. In October of the same year the building was so far completed that Captain Thomas Webb, the faithful pioneer local preacher—who had already done such valiant service for his Creator and his country—dedicated the building, delivering his gospel message to the congregation assembled therein. He soon after was impelled to withdraw from America by the events of the Revolution, as he was a loyal British subject; but he was one of the last English preachers to leave. On his return to England, after settling his family in Portsmouth, he traveled and preached extensively until his death, December 21, 1796.

The famous "Conventicle Act" was passed by the British Parliament in 1664. It forbade the assembly of more than five persons besides the resident members of a family for any religious purpose not according to the Book of Common Prayer. The spirit of this act survived at the time of building the Lovely Lane Meeting House, and a restrictive provision was made in the transfer of the site that it must be a two-story building, the purpose being to prevent the

Upon this Site stood
from: 1774: to: 1786
THE LOVELY LANE MEETING HOUSE
in which was organized
December: 1784
THE METHODIST EPISCOPAL CHURCH
in The United States of
America

M I N U T E S
OF SEVERAL CONVERSATIONS
BETWEEN
THE REV. THOMAS COKE, LL. D.
THE REV. FRANCIS ASBURY
AND OTHERS,
AT A CONFERENCE, BEGUN
IN BALTIMORE, IN THE STATE OF MARYLAND,
ON MONDAY, THE 27th. OF DECEMBER,
IN THE YEAR 1784.
COMPOSING A FORM OF DISCIPLINE
FOR THE MINISTERS, PREACHERS AND
OTHER MEMBERS OF THE METHODIST
EPISCOPAL CHURCH IN
A M E R I C A.
PHILADELPHIA:
PRINTED by CHARLES CIST, in ARCH
STREET, the Corner of FOURTH-STREET.
M, DCC, LXXIV.



ASBURY ORDAINED (FROM AN OLD PRINT).

semblance of a church edifice. This requirement was met by the construction of a gallery in the building. This fact is not generally known to those interested in the history of this old time cradle of the church, and has led to some errors in its pictorial representation, it being frequently shown as a house of one story.

In May, 1776, the first Conference of Methodist preachers held in Baltimore assembled here, there having been three Conferences previously held in Philadelphia. From this centre the work of Methodism was carried on for a number of years with ever increasing success, and the selection of this humble building by Coke and Asbury in consultation with a number of other preachers as the place for the organization of the Methodist Societies into a regularly established church, indicates its importance in those early days.

Here was launched the movement which in one hundred and twenty-four years has made the most mar-

velous impression upon the religious thought of the world, without State aid, force of arms, or subtle diplomacy.

Bishop Coke notes under date of January 2, 1785, at the conclusion of the work of the Conference, and after an opportunity to form an opinion from daily intercourse with the men who took part in the proceedings. "On Christmas eve we opened our Conference, which has continued ten days. I admire the American preachers. . . . We had near sixty of them present. The whole number is eighty-one. They are, indeed, a body of devoted, disinterested men, but most of them young. The spirit in which they conducted themselves in choosing elders was most pleasing. I believe they acted without being at all influenced either by friendship, resentment or prejudice, both in choosing and rejecting. The Lord was peculiarly present whilst I was preaching my two pastoral sermons. God was indeed pleased to honor me before the people. At six every morning one of the preachers gave the people a sermon; the weather was exceedingly cold and therefore we thought it best to indulge them by preaching an hour later than usual; and our morning congregations held out to the last. One of the week days at noon I made a collection towards assisting our brethren who are going to Nova Scotia, and our friends generously contributed 50£ currency (30£ sterling)." Thus he writes of the men and events that made this building historic.

In recent years the growth of the city has transformed the vicinity into what may be termed the financial centre of Baltimore. Banks and trust companies, brokers' offices and sky scraping office buildings surround the spot. The Stock Exchange adjoins it on the east, while the site itself has been occupied for many years by the Merchants' Club, except during the period immediately following the fire.

Upon the front of the club house which was burned in 1904, there was erected some years ago a bronze tablet recording the historic founding of the Methodist Episcopal Church on that spot. This tablet was rescued after the fire and is preserved. It is anticipated that the new club house will be marked by the same or a similar tablet to conform to the architectural style of the building. The Merchants' Club is a down-town organization frequented by many of the best and most substantial business men of the city, who lunch there at midday.



MERCHANTS' CLUB, 1908.



ORDINATION OF FRANCIS ASBURY, 1784.



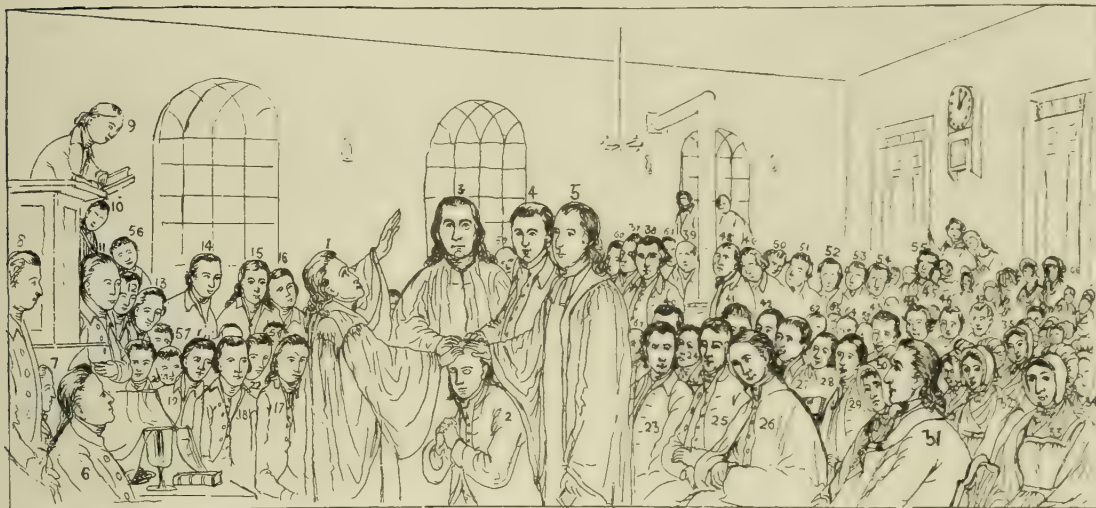
The Christmas Conference



IN December, 1784, the most important event in the history of early American Methodism occurred, which has given to the Lovely Lane Meeting House, and to the preachers assembled on that occasion, a commanding position in the religious history of this country.

The Methodist Societies in the United States were here organized into the "Methodist Episcopal Church in the United States of America," and Rev. Thomas Coke, L.L. D., and Rev. Francis Asbury became the first superintendents of the church, a title afterward changed to that of bishop.

This step was the result of a demand of the American Methodists for an ordained Wesleyan ministry, and they had scarcely been prevented from setting up an independent ministry for themselves. The Conference of 1780, held in Baltimore, determined "to continue in close communion with the American section of the English Church," the Methodists having no ordained ministers among them. But in 1784, America was independent, and the thriving Methodist Societies could not be persuaded to remain in "close communion" with the church, which was more or less closely identified with a foreign and recently hostile country.



1 THOMAS COKE	17 THOMAS WARE	23 FRs. POYTHRESS	34 MRS. TRIPLOTT	45 GEORGE MAIR	56 BLACK HARRY
2 FRANCIS ASBURY	18 WILLIAM PHOEBUS	24 REUBEN ELLIS	35 MRS. H. WILLIS	46 ADAM CLOUD	57 EDWARD DROMGOOLE
3 WM. OTTERBEIN	19 JOS. EVERETTS	25 WILLIAM GILL	36 MRS. N. REED	47 PHILIP BRUCE	58 IER. LAMBERT
4 RICHARD WHATCOAT	20 HENRY WILLIS	26 FRED GARRETTSON	37 JESSE HOLLINGSWORTH	48 PHILIP RODGERS	59 IRA ELLIS
5 THOMAS VASEY	21 PHILIP OATCH	27 JOHN DICKENS	38 ROBT. STRAWBRIDGE	49 JUDGE WHITE	60 WILLIAM MOORE
6 HARRY D. GOUGH	22 NELSON REED	28 RICHARD IVEY	39 J. BALDWIN	50 WM. THOMAS	61 CALEB BOYER
7 GOV. BASSETT	23 CALEB FEDICORD	29 J. O. GROMWELL	40 WOOLMAN HICKSON	51 JOHN EASTER	62 JONTH FOREST
8 WM. MCCANNON	24 BENJAMIN ABBOTT	30 MRS. H. D. GOUGH	41 LEROY COLE	52 GEO. TAYLOR	63 ROBT. WOOSTER
9 WILLIAM BLACK	25 RICHARD OWENS	31 WM. HAWKINS	42 THOMAS CHEW	53 CHLS. RIDGELY	64 DANIEL RUFF
10 WILLIAM WATTERS	26 JOHN TUNNELL	32 MRS. HAWKINS	43 WM. PATRIDGE	54 RICHARD MOALE	65 JOHN COOPER
11 JOHN HAGGERTY	27 PHILIP COX	33 MRS. MCCANNON	44 THOS. FOSTER	55 CAPT. PATTEN	66 PATTERSON, CARROLLS, ROGELY & SPECTATORS
67 JAMES O. KELLY					

KEY to the ORDINATION of BISHOP ASBURY Dec. 27th 1784.
in the Lovely Lane Chapel Baltimore Maryland

It may not be inappropriate to state here several historic facts that had an important bearing upon the organization of the Methodist Episcopal Church, and doubtless aided materially in fostering its rapid growth. The War of the Revolution brought about a condition in which the ministers of the Established Church of England as represented in the colonies found themselves in an unenviable and awkward position. They were not only subjects of the English crown, but also ordained ministers in the mother church, and under the circumstances many returned to England during the war. Thus the people were in a large measure left without duly authorized clergy to administer the sacraments. Meanwhile the Methodist societies were growing, while the Established Church was practically cut off from its head, and consequently not keeping pace with the needs of the people in religious matters. The organization of the Methodists into a church with ordained deacons, elders and superintendents, afterward designated as bishops, would seem to have supplied the wants of the people, and under the aggressive leadership and indomitable energy of Asbury and his associates, had swept rapidly over the land, before the subsequent severance of the Protestant Episcopal Church in America from the English had taken place.

When the organization of the Methodist Episcopal Church took place, there were fifteen thousand Methodists in America, who, through the preachers that represented them, felt that they should no longer be deprived of their rights and privileges as members of the Church of God. To be exact, the Conference of 1784, reported 14,988 Methodists, with 83 itinerent preachers, besides several hundred local preachers. Nearly all the clergy of the Church of England had left the country. In Virginia, twenty-three out of ninety-five parishes were extinct or forsaken; and of the remaining seventy-two, thirty-four were destitute of pastors: while of her ninety-eight clergymen, only twenty-eight remained.

Many of the Methodist societies had been months, some of them years, without the opportunity to receive the sacraments. Five years before, in 1779, the preachers in the South proceeded to ordain themselves by the hands of three of their senior members, unwilling that their people should longer be denied the Lord's Supper, and their children and probationary members the right of baptism. Asbury, with difficulty, succeeded in persuading them to suspend the administration of the sacraments until he could obtain advice from Wesley. He urged Wesley to send an ordained minister to America who could supply the painful lack of service.



THOMAS COKE

The establishing of the independence of the American colonies was largely responsible for the establishing of the new church. Wesley, acting upon the rights which he believed were vested in him "by the apostolic constitution, by the constitution of the Church of England, and also by the immediate providence and grace of God," prepared to set up the form and order of the church, as he understood it, for the government and fellowship of his spiritual children in the United States. Accordingly, he ordained Dr. Thomas Coke, his most distinguished assistant and his most trusted friend, as "superintendent of the Methodist societies in America," and sent him thus accredited to ordain Francis Asbury to a like office, and thus establish the Episcopal form of church government among the Methodists of the new world. Coke was a young presbyter of the Church of England, and curate of the parish of South Petherton. He met Wesley at Kingston, in August, 1776, and soon attached himself to the work of the great Methodist leader, and became in his day, one of the most prominent helpers in the cause.

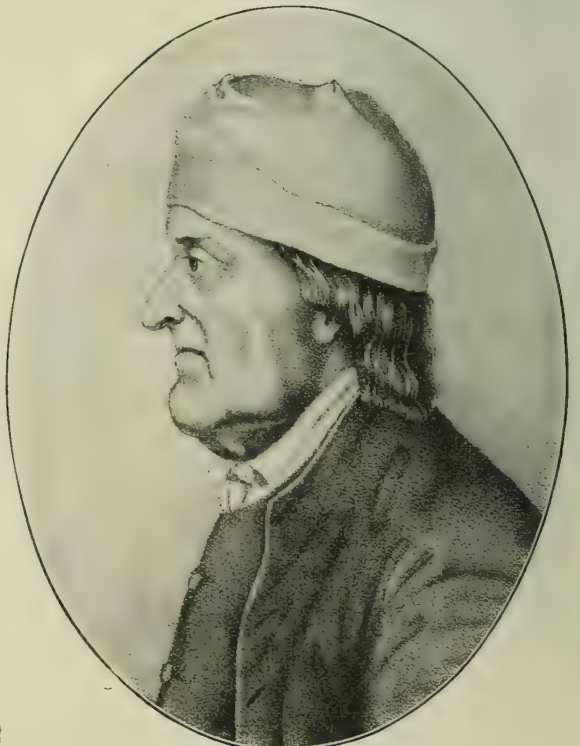
With Coke, Wesley sent Richard Whatcoat and Thomas Vasey, who on September, 1784, were ordained by John Wesley, according to the custom of the English Church, as deacons, and on the following day as presbyters or elders, assisted by Dr. Coke and Rev. James Creighton.

Leaving England September 18, 1784, Coke, accompanied by Whatcoat and Vasey, landed in New York November 2, and on the night of his arrival preached in Wesley Chapel—the John Street Church. He rode to Philadelphia and then proceeded southward. On November 14, he was at Barratt's Chapel, Kent County, Delaware, where he and Asbury met for the first time. Here the plans for the Conference to meet in Baltimore on the ensuing Christmas were determined. On December 17, the chief participants assembled at Perry Hall, in Baltimore County, a few miles northeast of Baltimore. The work before them was thoroughly discussed, and in the intervening week the preliminary plans were outlined, and prepared for the action of the preachers assembling from all parts of the country.

On Friday, December 24, 1784, the little company rode to the city, and at ten o'clock in the morning opened the first American General Conference, since most generally known as the "Christmas Conference."

Bishop Coke, on taking the chair, presented his Letters Credential, and in accordance with Mr. Wesley's design, it was, in the language of Asbury, "agreed to form ourselves into an Episcopal Church, and to have superintendents, elders and deacons."

Asbury declined to accept the superintendency on Mr. Wesley's appointment, unless, in addition thereto, his brethren should elect him to that office; where-



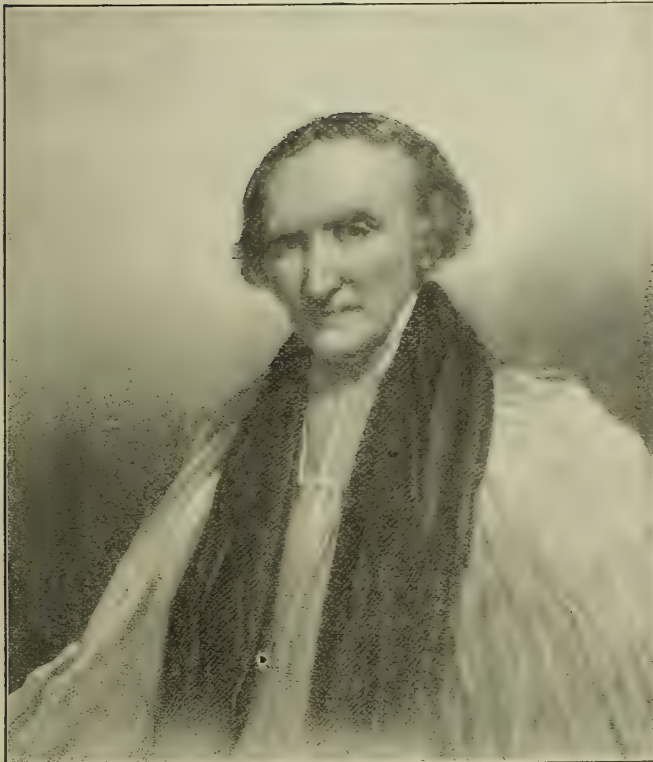
PHILIP WILLIAM OTTERBEIN

upon, we are informed by the historians, that both Asbury and Coke were unanimously elected, and on the second day of the session, Asbury was ordained deacon by Dr. Coke, assisted by Elders Whatcoat and Vasey. On the third day, which was Sunday, Asbury was ordained elder, and on Monday he was consecrated as superintendent by Bishop Coke, his friend Rev. Philip William Otterbein, of the German Reform Church, and the elders assisting in the service. Tuesday, Wednesday and Thursday were spent in enacting rules of discipline and the election of preachers to orders. It was agreed that the liturgy, which had been prepared by Mr. Wesley for the use of the American church, should be read in the congregations; and that the sacraments and ordinations should be celebrated according to the Episcopal form. On Friday, several deacons were ordained, and on Sunday, the second day of January, 1785, twelve elders were ordained who had been previously ordained as deacons, and the Conference ended "in great peace and unanimity."

Until the time of the Christmas Conference, the "Wesleyan Minutes" had been recognized as the law of the American Societies. In the preliminary consultation at Perry Hall that code was revised and adapted to the new form of the American Church, and this revision, having been adopted by the Christmas



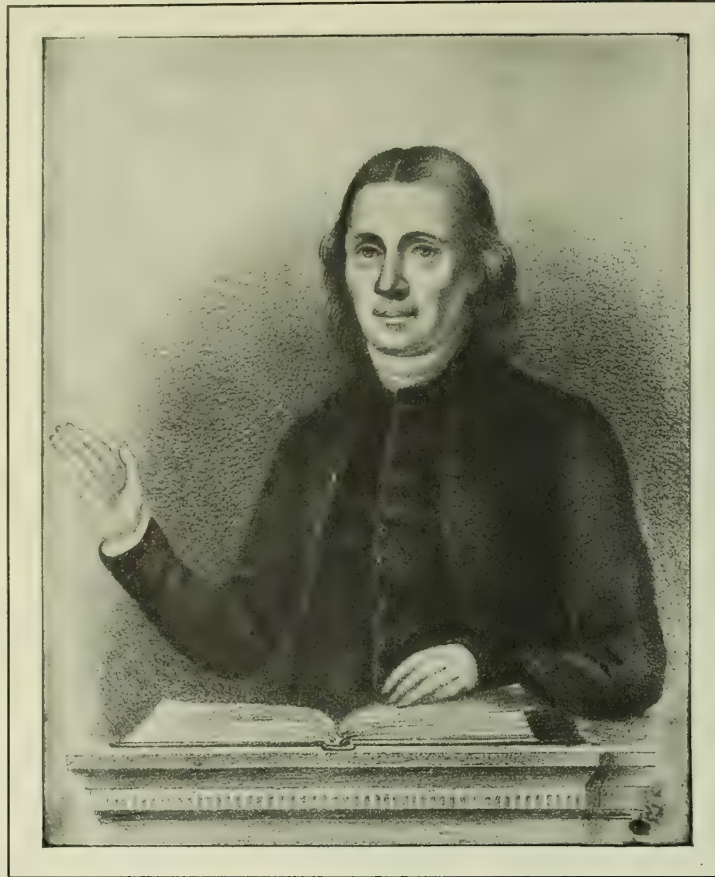
RICHARD WHATCOAT



THOMAS VASEY

Conference, was incorporated with Mr. Wesley's revised edition of the "Liturgy," which he called the "Sunday Service," and was published in 1785 as the "Discipline of the Methodist Episcopal Church." The Liturgy fell into disuse in a few years, but the Discipline, as regulated and modified by the succeeding General Conferences, has been the governing code of Methodism to the present time.

During the period when the number of Methodist preachers in America was small, there was but one conference held each year, but in 1779, they had so increased as to render it inconvenient for all to meet in one place, and from that time till 1784 two conferences were held, one in Baltimore and one in Virginia, though the second was considered as an adjournment of the first. The Baltimore Conference, being of the longest standing and made up of the oldest preachers, took precedence of the Virginia Conference, especially in the making of rules for the societies. The Christmas Conference of 1784 was called a General Conference, and the next General Conference was held in November, 1792. From the latter date the General Conferences have met every four years, and of these general



FRANCIS ASBURY

The Lost Portrait

THIS PORTRAIT of Francis Asbury, which now hangs in the parlor of the First Church, is the first picture of him ever painted. The work was done in 1794 in Baltimore by an artist named Polk. Asbury's modesty in the matter of having his portrait painted was overcome in this instance by the strategy of his warm friend, James McCannon, a merchant tailor of this city. Asbury was solicitous about the need of clothes for some of his preachers, and McCannon volunteered to make each of the preachers a vest, "provided you (Asbury) will promise me to do what I wish greatly to be done." Asbury at first refused to bind himself, but afterward consented. McCannon's wish was for the painting of the portrait, which was done. The picture was lost for many years, but was eventually found doing service as a fire-place screen with a stove-pipe hole cut through the right hand. It had been deposited with a servant of McCannon's for safe-keeping, and passing to later generations—who had less veneration for the Bishop—it became delapidated, and was put to the base use from which it was rescued by Rev. Dr. Geo. C. M. Roberts. It has been repaired and is one of the treasured relics of the church.

Know all Men by these Presents, that I Thomas Coke Doctor of
 Law, State of Sussex College and University of Oxford Presbyter of
 the Church of England and Superintendent of the Methodist Episcopal
 Church in America, under the Protection of Almighty God, and with
 my eyes to his glory, by the Imposition of my Hands and Prayer (be-
 ing assisted by two ordained Elders) on the twenty sixth Day of this Month
 of December, set apart Francis Asbury for the office of a Superintendent
 of the Free Methodist Episcopal Church. And on the twenty sixth Day
 of the said Month, by the Imposition of my Hands and Prayer (being assisted
 by the said Elders) set apart the said Francis Asbury for the office of
 an Elder in the said Methodist Episcopal Church. And on this twentieth
 Day of the said Month being the Day of the Date hereof, having
 the Imposition of my Hands and Prayer, being assisted by the said Elders
 set apart the said FRANCIS ASBURY for the office of a Superintendent
 of the said Methodist Episcopal Church, a Man whom I judge
 well qualified for that great Work. And I do hereby commend him
 to all whom it may concern as a fit Person to preside over the People of
 Christ. In Testimony whereof I have hereunto set my Hand and
 Seal the twenty sixth Day of December in the Year of our Lord One
 thousand seven hundred and eighty four.

Thomas Coke



FAC-SIMILE
 OF
 ORDINATION CERTIFICATE
 OF
 FRANCIS ASBURY

(From the Woman's College Collection.)





CAPTAIN THOMAS WEBB'S GREEK TESTAMENT

(From the Woman's College Collection)

present: Thomas Coke, LL.D., Francis Asbury, Richard Whatcoat, Thomas Vasey, Freeborn Garrettson, William Gill, Reuben Ellis, Le Roy Cole, Richard Ivey, James O'Kelly, John Haggerty, Nelson Reed, James O'Cromwell, Jeremiah Lambert, John Dickins, William Glendenning, Francis Poythress, Joseph Everett, William Black, of U. S., William Phoebus and Thomas Ware. It has been supposed, from their standing and the proximity of their circuits, that the following also were in attendance: Edward Dromgoole, Caleb B. Peddicord, Thomas S. Chew, Joseph Cromwell, John Major, Philip Cox, Samuel Rowe, William Partridge, Thomas Foster, George Mair, Samuel Dudley, Adam Cloud, Michael Ellis, James White, Jonathan Forrest, Joseph Wyatt, Philip Bruce, John Magary, William Thomas, John Baldwin, Woolman Hickson, Thomas Haskins, Ira Ellis, John Easter, Peter Moriarty, Enoch Watson, Lemuel Green, Thomas Curtis, William Jessup, Wilson Lee, Thomas Jackson, James Riggan, William Ringold, Isaac Smith, Matthew Greentree, William Lynch, Thomas Bowen, Moses Park, William Cannon and Richard Swift. These would make up the full number—sixty—known to have responded to the call.

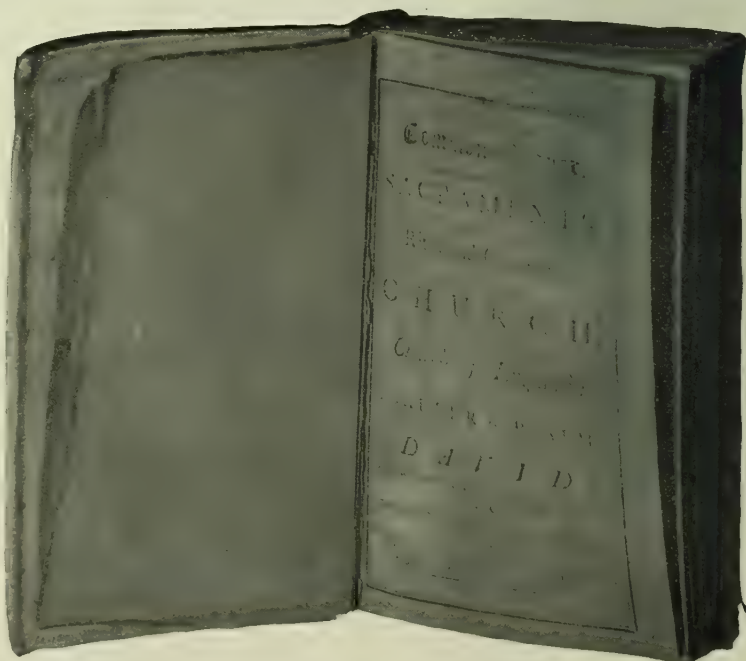
Were it possible, the lives of all these men should be recorded among the annals of Methodism, but we may only refer briefly here to the more conspicuous characters—Coke, Whatcoat, Vasey and Otterbein, and will hear more of Asbury later.

Richard Whatcoat was born in Gloucestershire, England, February 23, 1736, and converted in his twenty-second

gatherings, which are the highest court as well as the law-making bodies of the Methodist Episcopal Church, a greater number have assembled in Baltimore than in any other place in the world.

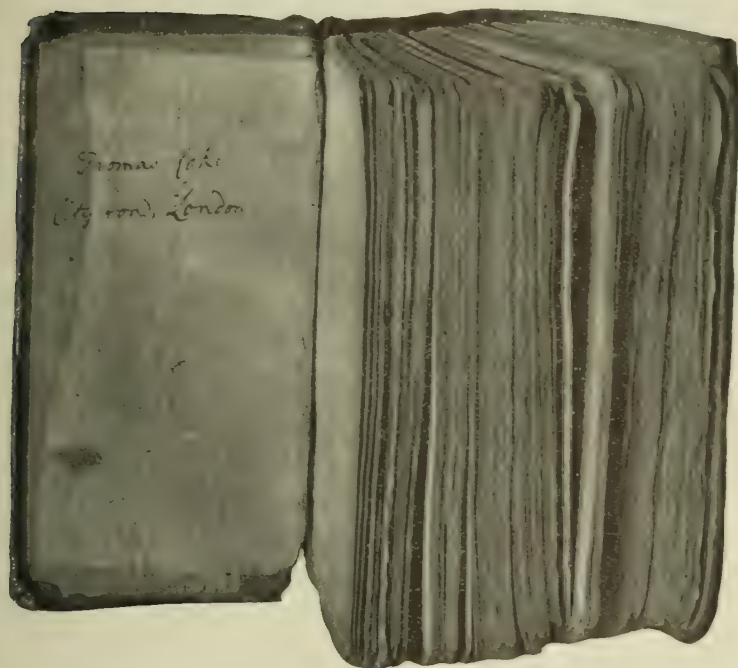
The General Conferences of 1792, 1796, 1800, 1804, 1808, 1816, 1820, 1824, 1840 and 1876 have met in this city, so that during the great formative period of the church it is undoubtedly true that Baltimore was the American rallying point for Methodism.

The picture of the Christmas Conference in session at the ordination of Francis Asbury as [general superintendent, which heads this article, is from a painting made many years ago. The purpose of the artist was to portray a historical scene and the persons who took part in the event represented, and exercising a certain license, he filled in his background with characters identified with early Methodism, who were assumed to be present. The roll of the Conference is not preserved, but the following persons are known to have been



PRAYER BOOK PRESENTED BY JOHN WESLEY TO HIS WIFE

(From the Woman's College Collection.)



BISHOP COKE'S POCKET BIBLE.
(From the Woman's College Collection.)

year. For eight years he labored as a class leader in Wednesbury, Staffordshire, and in 1769, at the Leeds Conference, was accepted as a local preacher. He filled circuits in England, Ireland and Wales, and, conforming to Dr. Coke's wish, came to America with the latter. In 1800, the health of Bishop Asbury being impaired, Whatcoat was elected Bishop to assist him. He died in Delaware July 5, 1806.

Thomas Vasey entered the ranks of the Methodist itinerancy in 1775. To do so he sacrificed the favor of a wealthy uncle who had adopted him. He had traveled nine years when chosen by Mr. Wesley to accompany Dr. Coke to America. Two years later he accepted ordination from Bishop White of Philadelphia, of the Established Church of England, and returned to that country. In 1789, however, he came back to Methodism, continuing his labors twenty-two years. He died at Leeds Dec. 27, 1826.

Rev. Philip William Otterbein came to America as a minister of the German Reformed Church, but after some years of service among the American Lutherans, he organized, at Howard's Hill, in Baltimore, an Evangelical Reformed Church, which became the center of a conference of churches under the name of United Brethren, of which he and the Rev. Martin Boehm, father of the late Rev. Henry Boehm, were the first superintendents or bishops. Otterbein and Asbury were on the most friendly terms, and the churches of the United Brethren were always freely offered to the Methodist preachers. The old Otterbein Church, corner of Conway and Sharp streets, which was a landmark in South Baltimore for many years, was replaced by a public school about a dozen years ago.

Thomas Coke was one of the greatest men identified with early Methodism. He was born in Brecon, Wales, September 9, 1747, the son of a surgeon, who was mayor of the town. At sixteen young Coke was a student at Jesus College, Oxford. He obtained the degree of Doctor of Civil Law, entered the ministry, and as curate of South Petherton his earnest zeal gained for him the name of "Methodist." In a few years he joined Mr. Wesley's itinerants, and in 1778 he was appointed to the Old Foundry in London, becoming Wesley's chief confidential adviser until the great leader's death. He made five visits to America, and as one of the first two superintendents co-operated with Asbury in the supervision of the American Church. He wrote a commentary on the Holy Scriptures; was president for thirty years of the Irish Conference, to which he was appointed in 1782; inaugurated the Wesleyan Home Missionary Society; established missions in 1811 among the French prisoners of war, and organized a great missionary movement for India. He died May 3, 1814, while on his way, and was buried at sea in the Indian ocean.



OTTERBEIN CHURCH, BALTIMORE.

Southampton, Jan. 23. 1906.

Dear Sir

The Character which I have received of you from several quarters, has led me to believe that you would be a very proper person to be the Head-Master of our College in America. It is erected on the Plan of our School at Kingwood. I believe we shall have about 100 scholars; but we intend to begin with 50, & three Masters. The Head-Master's salary will be 100 £ per An. Maryland - ^{London & College} which is 60 £ Sterling; & Board, washing, &c. for himself & Family. The College is intended 1st for the sons of our Brethren, 2nd for the sons of our Friends, 3rd for our young men to qualify & perfect themselves from time to time in the English Language; & 4th for Orphans. The situation is an eminence, & in a healthy part of the Country. There are several of our principal Friends live in the neighbourhood. One Family on the spot (Mr. Tallema's) you'll find very agreeable. There is a brick

Wm. Hall
Master of the Grammar School
Southampton

chapel already built on the spot. The College itself (we give high names to things in America) is by this time I expect under cover. It is built (think on a much larger plan than Harvard) - I don't know. There will be two large schools. It is within 24 miles of Baltimore, where you may frequently preach, & have the largest congregation that we have on the Continent. It is within 80 miles (rather less) of Philadelphia. There are two (perhaps not far distant from it, in the future) we shall esteem your being married as an advantage. The Union - Western, if you accept of the offer, must be single. I assure me with an answer at the New Chapel, London. Ask me any questions you please. I intend, God willing, to go over to that Continent next autumn. The College will not be opened till I return. If you think this proposal will suit you, I will engage to call on you either in my way to Ireland or on my return, when we may talk largely together on the subject.

By this step you will come wholly amongst us. The name of the little town where the College is built is Abingdon in the State of Maryland. I am,

Dear Sir,

Your affectionate Brother
Thomas Coke

I intend to return to London, God willing, in a fortnight or thereabouts time.



COKESBURY COLLEGE BELL
(From The Woman's College Collection)

Cokesbury College

The First Methodist College in America.



EDUCATION has received no small share of the time, means and effort of the Methodists, as is evidenced by the many noble institutions of learning conducted under their auspices throughout the United States.

The forerunner of all these in America, and the first to bear the mark of advanced or higher instruction, was Cokesbury College, located at Abingdon, Harford County, Md. The founding of this college was one of the topics discussed by Coke and Asbury upon their first meeting at Barratt's Chapel, November 14, 1784, and they began to collect funds immediately for the enterprise, so that by the time the Christmas Conference assembled £1,000 was



SITE OF COKESBURY COLLEGE, TAKEN 1900



COKESBURY BELL IN WOMAN'S COLLEGE

on June 5, Asbury laid the corner-stone of the college and preached the foundation sermon. The college hall was erected at a cost of £4,000. It was 108 feet in length, 40 feet in width, faced east and west, and was three stories in height. The east and west ends had on each floor two rooms, 25 by 20 feet. On the first floor in the centre was the college hall, 40 feet square; on the second floor two school rooms, and on the third floor two bed rooms. The dimensions and style of architecture were said to be "fully equal if not superior to anything of the kind in the country."

No picture of the building is known to be in existence. On October 18, 1895, a pilgrimage was made to the site by a large number of Methodists, and memorial stones were placed at the corners of the foundation. We abstract from the historical monograph read by Dr. Bernard C. Steiner upon that occasion the following details: "As soon as under roof and a room or two finished, a preparatory school with fifteen scholars was opened taught by Mr. Freeman Marsh, a Quaker. For president Wesley suggested Rev. Mr. Heath, master of a German school in Kidderminster. On December 23, 1786, Asbury and the trustees voted to accept the recommendation and called Mr. Heath. The vote was forwarded to Dr. Coke, then in England, and we present a fac-simile of his letter, offering the position to Mr. Heath on January 23, 1787.

Mr. Heath was to be allowed £60 sterling "lodging in the college, board, washing, etc., for himself and family. He was to have two assistant masters who must be unmarried. Mr. Heath accepted, and with Mr. Patrick McClosky, as a teacher, came to America in the autumn of 1787. (The fac-simile letter of John Wesley, shown on page 14 of this book, was addressed to him prior to his leaving England. This and the letter from Dr. Coke, mentioned above, may be seen in The Woman's College of Baltimore.)

In September, 1787, Asbury was at Cokesbury, fixing the price of board and the time for opening the college and examining students. In December he returned to preside at Heath's inauguration and preached on three successive days.

The college opened with twenty-five students under the instruction of Messrs. Heath, McClosky and Marsh. To manage the property fifteen trustees were selected, of whom five were traveling preachers, five residents of Baltimore, two each from the Eastern Shore and Delaware and one from Annapolis.

pledged. Harry Dorsey Gough gave 30 guineas, and the Conference contributed £45 and authorized the continuation of the work, naming the institution Cokesbury, a composite word combining the names of the first two general superintendents. An announcement of the curriculum and the purposes of the management was made and published in the Discipline.

The site comprised four acres of land, which was purchased from Mr. Dallam, at Abingdon, for £60, on May 30, 1785. It was adjacent to a church recently erected. This place had been selected at the time of the Conference, for Coke upon visiting Abingdon January 5, 1785, gave orders "that the materials should be procured for the erecting of the college." In describing this site he wrote: "The place delights me more than ever. There is not, I believe, a point of it from which the eye has not a view of at least 20 miles, and in some parts the prospect extends even to 50 miles in length. The water front forms one of the most beautiful views in the United States. The Chesapeake Bay, in all its grandeur, with a fine navigable river, the Susquehannah, which empties into it, lying exposed to view through a great extent of country."

Coke sailed from Baltimore for England June 2, 1785, and

WILLIAM WATTERS' CLOCK
IN WOMAN'S COLLEGE



ORIGINAL PORTRAIT OF BISHOP FRANCIS ASBURY, BEQUEATHED TO THE AMERICAN UNIVERSITY BY MRS. SARAH H. ATTMORE, OF STRASBURG, LANCASTER COUNTY, PENNSYLVANIA. THE PORTRAIT WAS PAINTED DURING BISHOP ASBURY'S LAST VISIT TO STRASEURG BOROUGH, WHICH, ACCORDING TO HIS JOURNAL, WAS IN 1813. FATHER BOEHM AND OTHERS, WHO HAVE SEEN BISHOP ASBURY, SAY IT IS A VERY FAITHFUL LIKENESS OF HIM.

THE PORTRAIT IS PAINTED ON WOOD, AND IS REPRODUCED SHOWING THE RAVAGES OF TIME.



BUSH CHAPEL

Latin, Greek, logic, rhetoric, history, geography, natural philosophy and astronomy. To these languages and sciences will be added, when the finances of our college will admit of it, the Hebrew, French and German languages. But our first object shall be to answer the designs of Christian education by forming the minds of the youth through Divine aid to wisdom and holiness by instilling into their minds the principles of true religion—speculative, experimental and practical.” Children of seven years were received. Among the regulations was a curious provision that the students must not indulge in play, and if they went swimming they must “not remain in the water more than a minute, one at a time, nor bathe in Bush River.”

Marsh quit in 1788, and McClosky resigned soon after, but taught again about 1790. Dr. Hall, of Abingdon, succeeded Heath as president, and being a favorably-known native of the State, increased the number of pupils from 30 in 1789 to 70 in 1791. Dr. Hall’s associates were Rev. John Hargrove, who afterward established the first Swedenborgian church in Baltimore; Rev. Joseph Toy, teacher of mathematics and English literature, and Charles Tait, who taught French, looked after the charity foundation, and who subsequently was United States Senator from Georgia and United States District Judge in Alabama.

Coke wrote that these instructors did honor to the institution, but having become involved in debt, it had a hard struggle for existence. The Conference, voted \$4,000 of the profits of the Book Concern for its aid in 1792, and visited it annually. Finally deciding to incorporate, the management obtained a Charter from the General Assembly, December 26, 1794, and pending efforts to strengthen the institution the collegiate department was suspended in 1795, and only a preparatory school conducted.

A fire attributed to incendiary origin burned the entire building, involving a sacrifice according to Asbury’s statement of £10,000. He records the date of the fire as December 7, 1795.

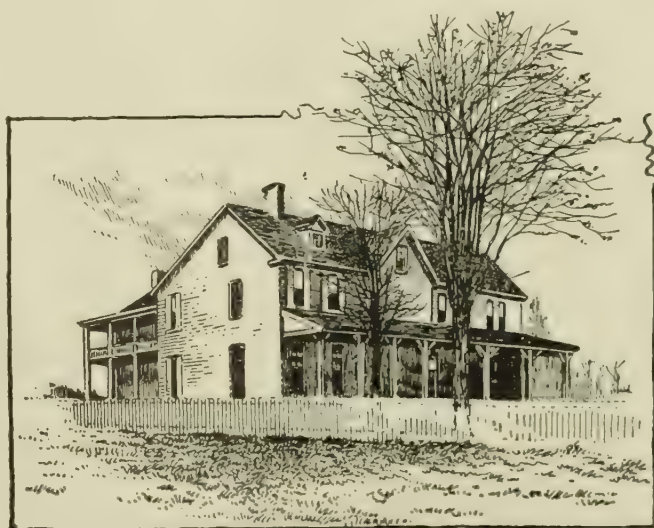
The college bell was taken from the ruins and placed on the chapel adjoining, where it remained until supplanted by a new bell in recent years. It now hangs in The Woman’s College of Baltimore.

Through a subscription raised in Baltimore the college was soon reopened in an assembly room adjoining Light Street Church, but this was also destroyed by fire December 4, 1796, and Asbury estimated the loss, including the church, from fifteen to twenty thousand pounds.

The school was never reopened. This ended the first Methodist college in America, but its disastrous career has not deterred the Methodists of recent times from founding noble institutions of learning that give promise of centuries of usefulness.

Coke said the college was to unite “genuine religion and extensive learning; to serve our pious friends and our married preachers in the proper education of their sons.” At another time he wrote that it was for the sons of our preachers, the sons of our friends, our young men (preachers) to qualify and perfect themselves from time to time in the English language and for orphans.”

In January, 1788, Wesley urged that the model of the Kingswood School in England be followed. The announcement of Cokesbury College made from year to year recited that “the students will be instructed in English,



DALLAM HOME, HARFORD COUNTY

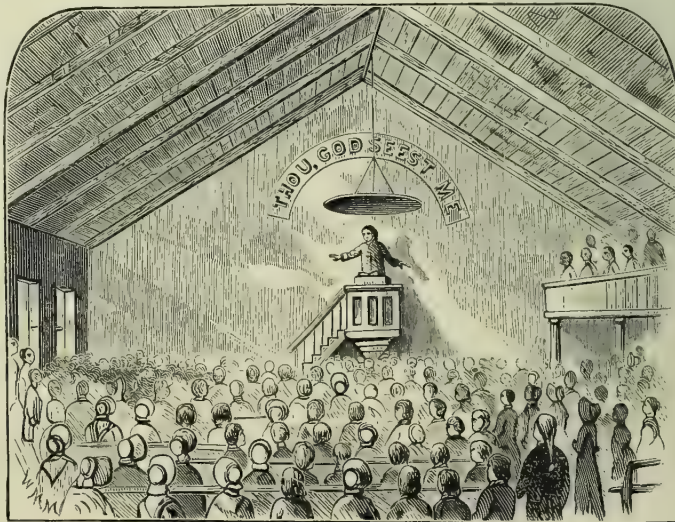


STRAWBERRY ALLEY CHAPEL.—BEGUN 1773; OPENED 1774

Strawberry Alley Chapel



DOZEN years ago, there was torn down to make way for improvements, an old building in Dallas Street, near Eastern Avenue. This structure was known to history as Strawberry Alley Chapel, the first Methodist church to be commenced in Baltimore, although not completed and occupied until after Lovely Lane Chapel was dedicated. Strawberry Alley Chapel was on the west side of the street, midway in the block. It was begun in November 1773, being one of the first two Methodist meeting houses built within the territory now comprising Baltimore City. Bishop Asbury noted in his journal, January 3, 1773, "Rode to Baltimore, and had a large congregation at the house of Captain Paten at the Point. Many of the principal people were there, and the Lord enabled me to speak with power. At night I preached in town.



STRAWBERRY ALLEY CHAPEL—INTERIOR



WILKS STREET CHURCH

Methodist Episcopal Church until 1871, when large improvements were made in its building, and its name was changed to Eastern Avenue M. E. Church. The rededication took place April 25, 1861.

In 1892, this property at the northeast corner of Eastern avenue and Bethel street was sold, and is now occupied by the Polish congregation of Holy Rosary Roman Catholic Church.

The Methodist congregation erected a beautiful stone edifice of Gothic architecture at the corner of Baltimore and Washington streets. At this time, the Jackson Square Methodist Episcopal Church sold its property, and united with the Eastern Avenue Congregation to form a new congregation, which then took the name of East Baltimore Station, which thus becomes the direct descendant of the Strawberry Alley foundation.

From the great revivals held in the old Wilks Street or Eastern Avenue Church, have sprung many of the churches in the eastern section of Baltimore, which have become famous in the local annals of the denomination. Among the more noted of these are Caroline Street Church, which was dedicated July 19, 1819. In 1824, it was called East Baltimore Station, but becoming independent in 1844, was incorporated as the Caroline Street Methodist Episcopal Church. The same year Jefferson Street Congregation was organized as a branch from the Caroline Street Church. Broadway M. E. Church is another noted branch from the Wilks Street Congregation.

The name of Strawberry alley was changed to Dallas street, and the congregation of colored people that occupied it was known as the Dallas Street Methodist Episcopal Congregation. In 1874, the centennial of the church was celebrated in the old edifice, which was soon afterward abandoned for religious use; the congregation adopted the name of Centennial Methodist Episcopal Church, and under that name erected a building at Caroline and Bank streets in 1877. Until it was torn down, the old Strawberry Alley Chapel was used as a hall for meetings of lodges and councils of various orders or societies.

Asbury thus referred to Baltimore and Fell's Point as "the Town" and "the Point," the two communities being about one and a half miles apart. Strawberry Alley Chapel, which was begun in the autumn of 1773, was to provide a meeting place for the latter, and Lovely Lane was for the former locality.

The chapel at "The Point" was a large, low brick building, with an old fashioned tub pulpit, and a sounding board above it. The building was forty feet front by sixty feet deep. The ceilings were low and plain. The only ornament was a wide half circle of blue painted on the wall behind the pulpit, on which, in letters of gold, appeared the words, "THOU, GOD SEEST ME."

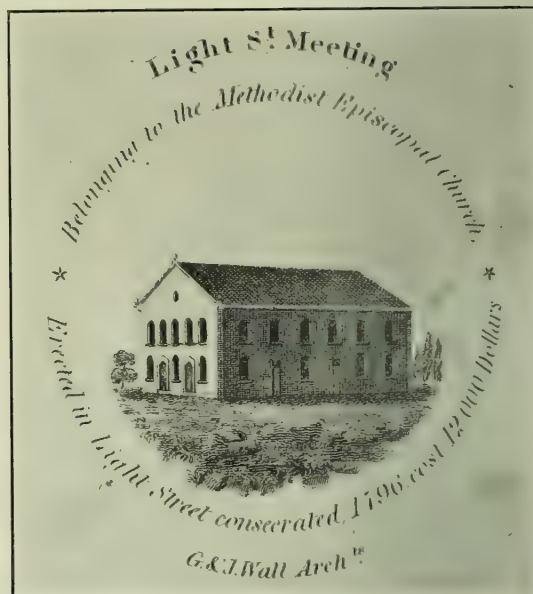
Legal complications arising after the foundations were laid, delayed its completion until after Lovely Lane Chapel was occupied.

Our illustration of this historic structure is from a sketch made before the building was demolished. The sketch is thought to be the only one in existence, and was made at the suggestion of Mr. Wm. M. Winks, superintendent of the East Baltimore Station Sunday School.

About this time, the church was turned over to the colored people, and the original congregation built its new church at Eastern avenue (then Wilks street) and Bethel street. It retained the name of Wilks Street



EAST BALTIMORE STATION M. E. CHURCH

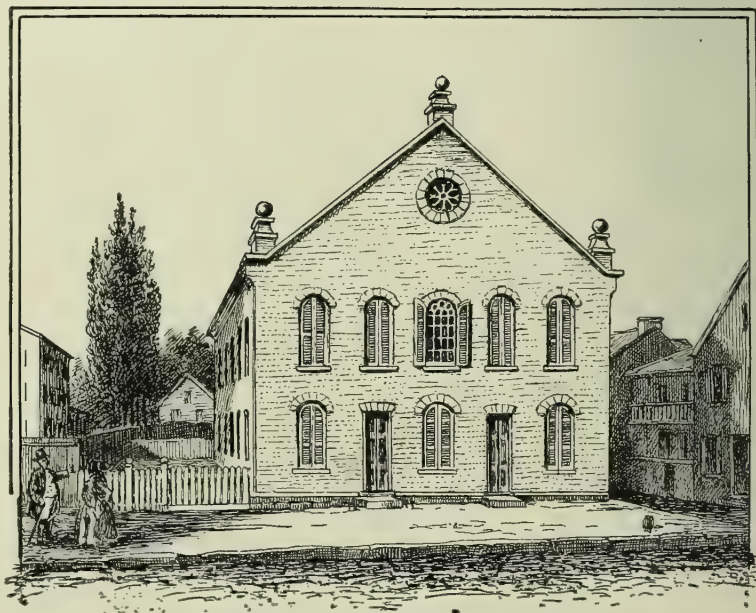


City Station

Lovely Lane—Light Street—First Church



THE rapid growth of Methodism rendered the Lovely Lane Meeting House too limited to accommodate the people. Bishop Coke wrote in his journal, February 26—March 6, 1785. "The work of God does indeed prosper in this town. The preaching house will not contain even my week days' congregations, and at 5 in the morning the chapel is about half full. I think I have prevailed on our friends in this place to build a new church. They have already subscribed about 500£ sterling." Arrangements were subsequently made for the erection of a large and commodious structure in the center of the city. The spot selected was on the north-west corner of Light street and Wine alley. The building was commenced in August,



LIGHT STREET M. E. CHURCH, 1796.



LIGHT STREET PARSONAGE.

church was purchased at a cost of \$5,360. On October 29, 1797, about ten months after the loss of the first church, Bishop Asbury dedicated the new church. This structure was in existence until 1872, although remodeled and extensively improved from time to time. It was then demolished in connection with the extension of German street, business houses having grown up on all sides and the residence section having receded. The last church service held in it was on September 23, 1869.

In 1843 a Sunday-School room was built on Light street south of the church. Bishop Waugh laid the corner stone. This building was designed to accommodate Asbury Sunday School. The entire group of structures—church, parsonage and Sunday-School room played a conspicuous part during the earlier years of Methodism. These buildings have passed from existence, but there are no other places identified with the early history of Methodism that truly deserve a more honored niche in the memory of the past.

This foundation not only became, as it were, the mother church of Baltimore, but a great central rallying point for many years where history was made and which played an important part in the development of Methodism throughout the country.

Many churches in Baltimore trace their origin to the foundations laid by the Light street church or the City Station as this charge was designated in later years. The first of this goodly number was the Methodist church erected in 1789 in the section known as Old Town, and on the site of the present Exeter Street Church, south of Gay street. This is said to have been the third Society and fourth Methodist church in the city and the only one still occupying its original site.

In 1843 a strong colony went from the Light street church and established a new center at the northeast corner of Charles and Fayette streets, erecting a large and imposing edifice under the name of the Charles Street Methodist Episcopal Church. About 1869 the congregation sold its building to the Light street church for \$110,000, and in 1870 began the erection of the magnificent Mount Vernon Place Church, adjoining the Washington monument, at a cost of \$375,000, changing its name to suit the new location. The church is said to be one of the most beautiful in America. The Light

1785, and on May 21, 1786, was dedicated by Bishop Asbury. It was built of bricks and was forty-six feet front by seventy feet deep.

This edifice was the first Light Street Methodist Episcopal Church. It was destroyed by fire December 4, 1796, and at the same time the second Cokesbury College, which stood on the southwest corner of Light street and Wine alley was burned. No picture of these buildings is known to be in existence.

The site of the college building was selected for the place of the reconstructed Light Street Church, that is, at the southwest corner of Light street and Wine alley, whereas the church had formerly stood on the northwest corner. This spot is now in the center of the intersection of Light and German streets. The lot for the



LIGHT STREET CHURCH WHEN TORN DOWN, 1872.



THE CONFERENCE ROOM IN THE PARSONAGE.

structure includes the church proper, a chapel, church parlor and parsonage. The chapel was dedicated November 6, 1885, and the church November 6, 1887.

But the great interest which centers in Light Street Church is not confined to the church building only. In the rear and to the westward was located "The Preacher's House, or Parsonage," which has also disappeared with the church. This was occupied by the pastors of the church and for many decades was the temporary home of bishops and other visiting ministers. It was plain and unpretentious, but comfortable and retired. Here Bishop Asbury made his headquarters and kept most of his books. In this building was located a room famous as "The Conference Room." It was in the upper or third floor, and was accessible from the ground by an outside stairway from the church yard.

The parsonage had an interesting history. It was first used as a private academy for the instruction of youth. In the year 1801 the Male Free School of Baltimore was organized and occupied the place for school purposes, until the institution was removed to a new building on Courtland street erected in 1812.

In the year 1810 the Baltimore Annual Conference assembled for the first time in what became known as the Conference Room, which was subsequently used for many conferences and other religious assemblages.

A historian writing many years ago of this church and parsonage says, "No place for divine worship is more generally known among the Methodist community and none has ever received more marked respect than this old citadel of American Methodism. This denominational interest in Light Street Church has arisen in part from the numerous Conferences, both annual and general, which have convened therein.

"The decisions of the pioneer ministry, which were enunciated in that church, and which aided in giving form and stability to the Methodist Episcopal Church in the United States of America, have entered into the permanent history of the times in which they lived. Probably more of the great lights of Methodism from all sections of the United States have held forth the Word of Life in Light Street Church than in any other place of public worship on the American continent."

street congregation occupied its Charles street church for the first time Sunday, March 17, 1872. This building is also notable as the birthplace of the Baltimore Branch of the Woman's Foreign Missionary Society. The change in location made the former name of the Light street congregation inappropriate or misleading, so that the designation of First Church was adopted and continued with the subsequent removal to the present site, at the northwest corner of St. Paul and Twenty-second street.

The massive and imposing temple erected on this site was built to harmonize with and as part of the beautiful architectural plan of The Woman's College adjoining on the north. This splendid church edifice, said to have cost \$250,000, is the direct descendant, historically speaking, of the humble and unpretentious Lovely Lane Meeting House. The First Church



CHARLES STREET OR FIRST M. E. CHURCH.



FIRST METHODIST EPISCOPAL CHURCH.

First Church.

By Rev. H. Frank Rall, D. D., Pastor.

The early history of the First Church has been elsewhere recorded. It is inseparable from the history of Baltimore Methodism and from the story of the general church. For here, in the Lovely Lane Meeting House, the Christmas Conference was held, where the organized church had its birth. In the old preachers' room of its Light street home there occurred year after year those annual meetings which preceded the delegated General Conference. The church is still "City Station" in the conference minutes, and in its articles of incorporation, dating from February 12, 1810, it is called the "Methodist Episcopal Church in the city and precincts of Baltimore."

Early in its history its numerous daughters began to set up house-keeping for themselves. With but slight intermission, however, it has remained a station or circuit with more than one preaching place, and the conference records report the assignments of from two to five preachers to this charge each year. With the more frequent changes of the early days, the result has been such a list of pastors as probably no other church in this country can name.

For the student of Methodist history, perhaps nothing in this city will bring up so vividly the record of historic ground as this list of names as they stand written on the windows of the First Church, two hundred and eleven in number, excluding repetitions. Here is Francis Asbury, first on the list, William Watters, the first native American preacher, and Richard Owens, the first native local preacher. Seven bishops are recorded here, Asbury, Whatcoat, Roberts, Waugh, Soule, Emory, and Bishop Alphaeus Wilson of the Church South who is still living. Here is Jesse Lee, who had more than a bishop's title on which to rest fame. And here are Freeborn Garrettson, Ezekiel Cooper, Daniel Hitt, Stephen George Roszel, John Summerfield, John A. Collins. Here is Jacob Gruber, the eccentric, and here are names like Nicholas Snethen and Joshua Wells, which call up special chapters in our early history.

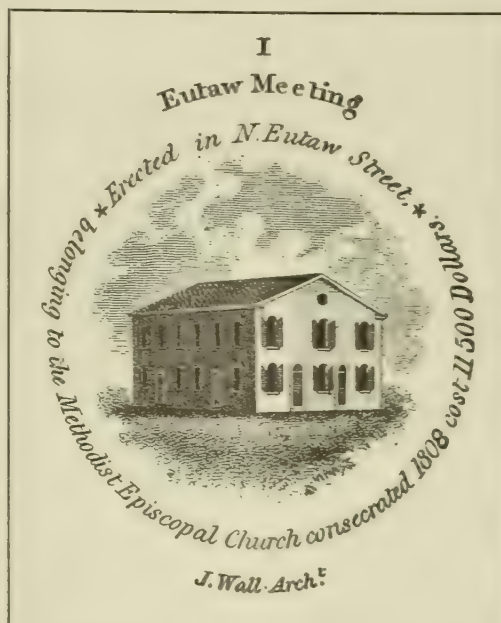
The year 1883 marked a turning point in the history of First Church. In that year Dr. John F. Goucher was appointed as pastor. The mother of many was alone. The single depleted congregation was worshipping in the Charles Street edifice, and this was to be torn down for the widening of Fayette Street. Under Dr. Goucher's leadership the change was made which ensured for the old church its renewed career. He saw the importance for Methodism of its present location and planned accordingly. The first year showed less than one hundred members. At the close of his pastorate, in 1890, the station had four churches and over 1200 members. The splendid edifice of First Church, with chapel and parsonage, had been erected, and within the same time Twenty-fourth Street, Guilford Avenue, and Oxford, making a property of a total value of \$300,000.

In the years succeeding, First Church has made constant progress. Its pastors have been Dr. E. D. Huntley, now superannuated, Dr. T. P. Frost, now at Evanston, Dr. Hugh Johnston, who came here from Metropolitan, Washington, and Dr. H. Frank Rall, who is now entering his fifth year.

During this time Guilford Avenue and Twenty-fourth Street have become independent. Despite this fact, its membership now numbers nearly 1300. The net increase during the present pastorate has been nearly 800. In point of membership and in missionary and benevolent contributions, it holds its place as "First Church" in the Conference.

The present structure is perhaps the most imposing piece of church architecture in the city. It was designed, together with the adjacent buildings of the Woman's College, by Stanford White, acting for the firm of McKim, Meade & White, and with these buildings forms an unequalled architectural ensemble. The church is considered the purest specimen of ecclesiastical Etruscan in the country. Its main tower was modeled after the campanile of Santa Maria in Porto Fuori, in Ravenna. It is 165 feet high and 6,000 tons of stone were used in its construction. On evenings when services are being held the tower is illuminated, and the lights form a cross which may be seen from a long distance. The pulpit is from Santo Apollinaries in Nuova in Ravenna, and the windows reproduce celebrated mosaics from the mausoleum of Gallo Placida in the same city.

The unique ceiling is an exact reproduction of the heavens as they appeared at three o'clock on the morning of the dedication of the church. The chart of stars from which this was made was prepared by the noted astronomer, Prof. Simon Newcomb.



Centennial Eutaw Street Church

May, 1908



THE earliest churches of Methodism in Baltimore have been removed, but the Eutaw Street Church still retains its old name and site, being located on the spot where it was dedicated by Francis Asbury, May 8, 1808. One of the interesting events during the period of the meeting of the General Conference in Baltimore will be the celebration of the centennial of the dedication. The illustration heading this

page shows the church as it appeared when first built. Eutaw Street Church was the first Methodist congregation organized north of Baltimore street. A lot was chosen for its building on the outskirts of the town, on Eutaw, near Mulberry street, and the above chapel erected on the rear end of it. The growth of the congregation was gradual, and it was not until 1853 that the present front was added to the original building, greatly increasing its capacity. By this addition suitable rooms were secured on the ground floor for lectures and classes, and a large Sunday school room above. When finished it was said to have been the best-equipped church in the city. The church was



EUTAW STREET M. E. CHURCH, 1908.



FRANCIS ASBURY.
PORTRAIT IN OIL.
(From The Woman's College Collection.)





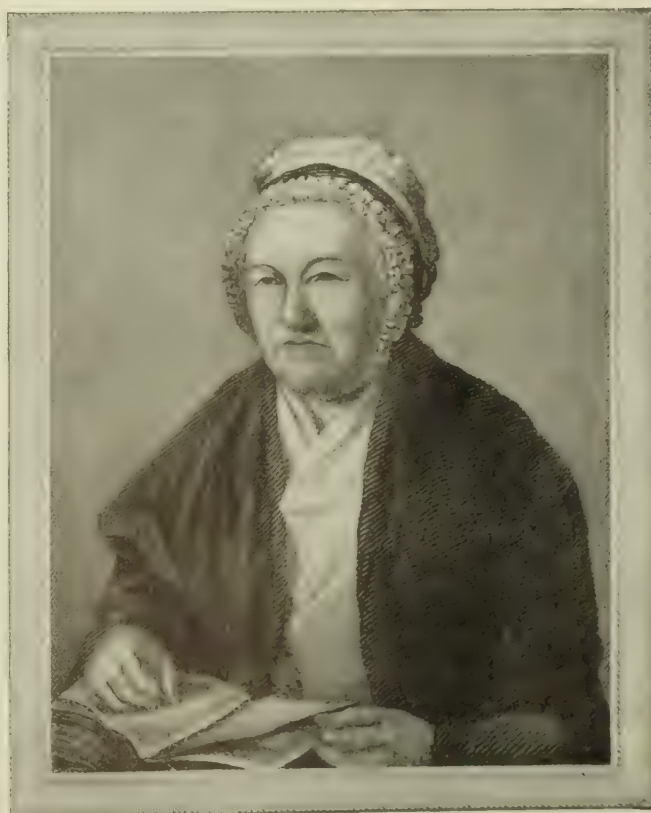
ASBURY'S BIRTHPLACE.

gifts from our people; (2) that this Conference appoint a committee of five of its members to confer with the trustees of Eutaw."

This noted church cherishes the fact as a precious memory that the body of Bishop Asbury was placed in a vault under its pulpit, where it remained from 1816 to 1854, and was then removed to Mount Olivet Cemetery. Bishop Emory's body was taken from the vault at the same time. Eight churches have grown out of the missions begun by Eutaw Street Church.

As we approach the close of these sketches of the historic places and illustrious men that stood out conspicuously in the days of early Methodism, the figure of Francis Asbury rises above all the others, deserving, in fact, a place next to that of John Wesley in the effective promulgation of Methodist doctrine and practice. He appears in every great scene and at every phase of the work from his landing in Philadelphia, in 1771, until his death, in 1816. He was twenty-six years old when he came to this country, and had been in the ministry five years. Born in Handsworth, Staffordshire, about four miles from Birmingham, England, August 20, 1745, he was reared by a godly mother, was converted at fifteen years of age, was a class leader and local preacher at seventeen, and an itinerant at twenty-one. The deficiency of his early education he largely overcame in later years by an immense amount of reading. He was one of five volunteers for America at the Wesleyan Conference of 1771, and was selected, with Richard Wright, who remained only a short time. From this time his life becomes the most important chapter in the history of American Methodism, which is too extensive to be embodied within the limitations of this book.

part of the City Station until 1869. Like others of the early churches, the removal of the population has made it difficult to maintain the work, and plans are under way to secure an endowment fund to aid in the cause. The Baltimore Annual Conference, at its session held in Washington recently, appointed a special committee to consider the matter, and adopted the following: "In view of the history of this church and its work as part of the Methodism of Baltimore, and the possibility of future useful service as a center of evangelistic work and the headquarters of general Methodism in Baltimore, this Conference recommends that proper steps be taken by the trustees of Eutaw (1) to put Eutaw Street Church in such relation to Baltimore Methodism as will perpetuate its history and efficiency by securing an endowment through



ASBURY'S MOTHER.



THE MONUMENTS TO JESSE LEE, ROBERT STRAWBRIDGE, AND BISHOPS ASBURY,
GEORGE, EMORY AND WAUGH, MOUNT OLIVET CEMETERY, BALTIMORE.



ENTRANCE TO MOUNT OLIVET CEMETERY

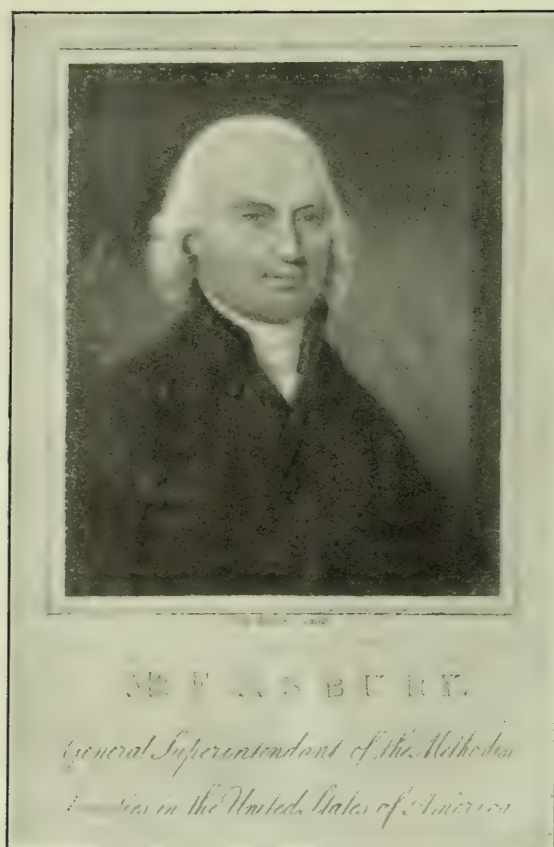
Mount Olivet Cemetery

A LONG the ancient highway that runs from Baltimore to the west, known as the Frederick Turnpike, and constituting the first stretch of that famous artery of travel, the "national road" of early days, there extends a number of cemeteries in the western suburbs of the city. There is a peculiar interest to Methodists in the one called Mt. Olivet. It consists of fifty acres, and is the property of the First Methodist Episcopal Church, or, more properly speaking, the "Baltimore City Station," having been acquired in 1849 as a burial place, which, although in no sense restricted to use by Methodists, has become the last earthly resting-place of a remarkable number of persons distinguished in the history of the denomination.

Looming high above the many names that shine out in the annals of early Methodism, stands that of Francis



MEMORIAL M. E. CHURCH



Asbury, the real organizer and founder of the Methodist Episcopal Church in America, if this distinction can be attributed to any one man. Sunday, March 31, 1816, this truly heroic and lofty character died at Fredericksburg, Va., after forty-five years spent in the work of advancing Methodism in this country. He was buried by those who were with him, in the family burying-ground of George Arnold. Five weeks later the General Conference met in Baltimore, and on the first day an address was presented from the male members of the Church in this city, asking the privilege of removing the remains of Bishop Asbury from the place where they had been buried to Baltimore. Their request was granted, and Rev. John Wesley Bond, a Marylander, who had been Asbury's traveling companion, and was with him at the time of his death, was desired to superintend the removal.

On May 9, 1816, the body arrived, and the next day the members of the General Conference attended the funeral services, at which it was estimated that twenty-five thousand people were assembled to pay honor to the distinguished dead. These services were held in the Light Street Church, a place hallowed by many sacred memories. The body was removed to Eutaw Street Church, on Eutaw Street, near Mulberry Street, where it was placed in a vault. In 1854 the remains were disinterred, and finally deposited in Mount Olivet Cemetery.

The bodies of Bishops Enoch George and John

Emory, of the Methodist Episcopal Church, are buried beside the great Bishop, and fifty feet to the south rest the bodies of Bishop Beverly Waugh and his wife. A tall shaft, 18 feet high and 4 feet square at the base, known as the "Bishops' Monument," has been erected where the graves of the three Bishops are located. It is suitably inscribed to these four great leaders, and was dedicated June 16, 1854.

Ten feet to the north is the monument over the remains of Robert Strawbridge, the pioneer of them all. Another step brings us to the tomb of Jesse Lee, the distinguished preacher and historian of the early period of Methodism, who inaugurated the work in New England. His body rests beneath a flat-topped vault, covered with a marble slab, recounting briefly his career. The handsome monument shown in our illustration was erected in 1876 by New England Methodists, "on the 86th anniversary of his first sermon in Boston, preached under the old elm in the Common, July 11, 1790." For a time this monument stood by Lee's tomb, but has since been removed several hundred feet to a conspicuous knoll, where it has a more artistic environment.

More Methodist ministers are buried here than in any other cemetery in the world, in recognition of which fact, the Methodist Episcopal Church adjoining is called "Memorial Church."



BISHOP JOHN EMORY



BISHOP BEVERLY WAUGH



BISHOP ENOCH GEORGE



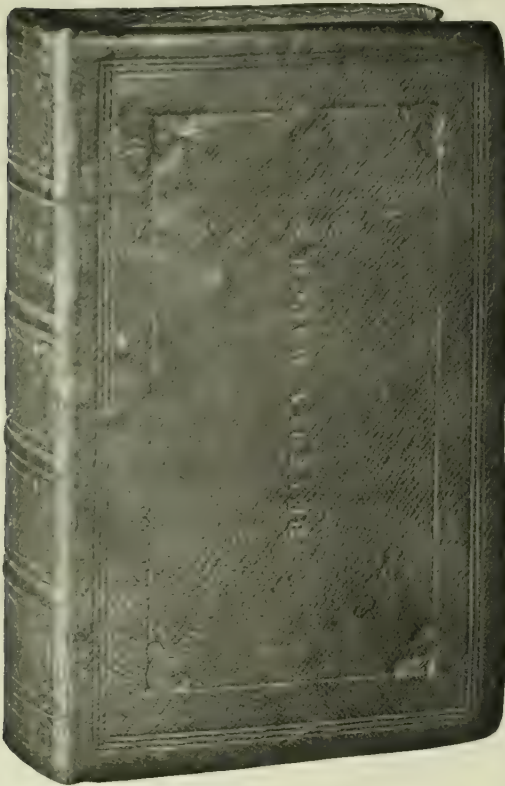
EPISCOPAL RESIDENCE OF BISHOP ROBERTS

Relics of Methodism



It is not the primary purpose of this book to make an argument, but in the effort to depict a few of the many interesting things connected with the story of Methodism, the importance of carefully collecting and preserving such relics as have escaped destruction, has been repeatedly shown. The American Methodist Historical Association, which was organized some years ago, had its headquarters in Baltimore, and many valuable souvenirs or personal possessions of men distinguished in the early days of the denomination had been acquired through various channels. Unfortunately, the great fire of 1904 in Baltimore destroyed most of these relics which were in the preachers' room at the Baltimore Book Depository on Baltimore street. A few were saved through the efforts of some of the thoughtful ministers. Among these were the "Lost Portrait of Asbury" and the Strawbridge pulpit, which are now in the First Church. Some of the most interesting articles of the Historical Association have been placed in The Woman's College, where they may be seen. Here we find the original certificate of Asbury's ordination, an autograph letter from John Wesley to Mr. Heath, who became first president of Cokesbury College; an autograph letter from Thomas Coke, offering Mr. Heath the presidency; a Greek Testament, once owned by Captain Thomas Webb, the pioneer preacher with Embury; the pocket Bible of Thomas Coke, with his autograph, which book he had with him on his voyage to India at the time of his death; a prayer-book which John Wesley presented to his wife, Mary, and which came into the possession of the Association through Rev. William Butler, who gives an account of it. Here is also the pocket Bible of Bishop Beverly Waugh, presented by his widow.

In the rotunda of The Woman's College may be seen the old bell of Cokesbury College, now used to strike the periods for college classes. Standing in another corner is the San Domingo mahogany hall clock of William Watters, whose name appears among the ten



BISHOP WAUGH'S POCKET BIBLE
(From The Woman's College Collection)

rests by the side of Asbury in Mt. Olivet, was the fifth Bishop of the Methodist Episcopal Church. He was born in Lancaster County, Va., in 1767, admitted to the North Carolina Conference in 1790, made Presiding Elder in 1796 and Bishop in 1816. His death occurred at Staunton, Va., August 23, 1828.

Bishop Emory, whose grave is on the other side of Asbury's, was the son of distinguished Maryland Methodists. Born in 1790, he entered the legal profession, was converted at seventeen years of age, and was admitted to the Philadelphia Conference at twenty-two. In 1820 he represented his church in the British Wesleyan Conference, was afterward Book Agent, and in 1832 was elected Bishop. He died in 1835, as the result of being thrown from his carriage near Baltimore.

Bishop Beverly Waugh was born in Fairfax County, Va., October 25, 1789, and died in Baltimore, February 9, 1858. In his fifteenth year he attached himself to the church, and was for a time actively engaged in business. In 1809 he entered the Baltimore Conference, and for eighteen years filled a number of the most prominent appointments. He was made Assistant Book Agent in 1828, principal Book Agent in 1832, a delegate to the General Conferences of 1816, 1820, 1828 and 1835, and was elected Bishop by the latter of these. He is known to history as one of the great leaders of Methodism.

preachers in the First Methodist Conference in America, and he is generally acknowledged to have been the first American itinerant preacher. He was born in Baltimore County, Md., October 16, 1751.

Another veteran in the ranks of Methodism whose picture appears in this book is Rev. Ezekiel Cooper. He was born on the Eastern Shore of Maryland, was a companion of Lee in New England, subsequently toiled in many important fields, and in 1798 was appointed book agent, continuing ten years. He preached the funeral sermon in St. George's Church, Philadelphia, on the death of Asbury. It was to Cooper that Wesley addressed the last letter which he wrote to America. He died in 1847, at the time the oldest Methodist preacher in the world.

The log cabin at the head of this article was for some years the episcopal residence of Bishop Robert Richford Roberts, who was born in Frederick County, Md., in 1778, admitted to the Baltimore Conference in 1804, was an intimate friend of President Madison, and was elected a bishop about a month after Asbury's death. He then plunged into work on the frontier, living in Western Pennsylvania, and afterward in Indiana.

We also show the birthplace of the late Bishop John F. Hurst, in Dorchester County, Md. Bishop Hurst has built enduring monuments for himself in his important services in aiding the establishing of the American University at Washington and in his "History of Methodism."

Bishop George, whose picture is shown and whose body



BIRTHPLACE OF BISHOP JOHN F. HURST, DORCHESTER COUNTY, MD.



BANNER NEARLY A CENTURY OLD



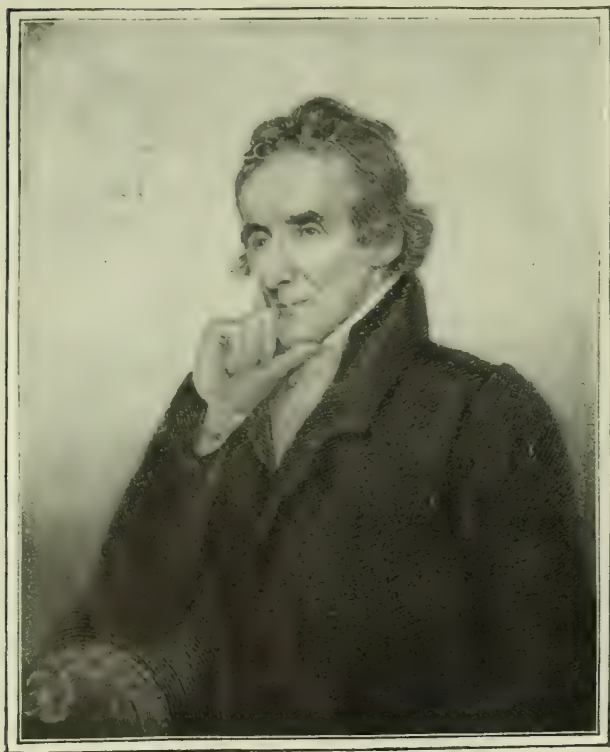
Early Baltimore Sunday Schools



AMONG the old records that lie in the vault of the First Church, there are none more interesting than those which record the story of the first Sunday School work in Baltimore. To the First Church belongs the honor of having the oldest Sunday School in the city of any denomination. It will celebrate its ninety-second anniversary this year. Here, as elsewhere, occasional and transitory schools were

founded earlier. But it was not till 1816 that the systematic movement began. The first minutes tell of "a Meeting of a number of Religious Persons held at the Conference Room, Light Street, on Monday evening, Oct. 31, 1816, to take into consideration the propriety and utility of a free school." The constitution gives their purpose: "We will endeavor by unalterable patience, zeal, and love to educate as many white and colored persons as we can until they know their duty to God and man and can read the Holy Scriptures."

These early schools were not for the children of the church, but for the very poor and ignorant. They had to begin with the work of reading and writing. The first item of expense is two dozen A B C books, and the proposed classification of scholars was: "1. Into those unacquainted with letters. 2. Those who spell words of two or more letters. 3. Those who spell words of two or more syllables. 4. Those who read short sentences. 5. Those who



EZEKIEL COOPER

begin to read the New Testament. 6. Those who begin to read the Bible." The writing was taught on long desks strewn with sand.

The first schools were not a regular part of the work of individual churches. The Asbury Sunday-School Society, formed at the meeting noted above, was a general society, though its work was done in the Methodist Church and more particularly the City Station. It had, however, its independent organization, officers and treasury, and, indeed, still exists as a separate corporation, though connected with First Church.

Though the oldest society, it was not long alone. As its schools were for male scholars only, the McKendreean Society was organized by the women, also in the City Station, and only one month younger. A few years later the Wesleyan Society was formed, which had charge of the schools in East Baltimore. Other churches also took up the work, the next after the City Station being probably St. Peter's Protestant Episcopal Church. In addition, not a few schools were privately started, some of which later obtained permission to affiliate with the Asbury Society, whose systematic care of its schools was of evident value.

The field, indeed, was very ripe and within a few years the Asbury Society had seven or eight schools under its care, besides those under the charge of the sister organization. But it was not easy work. The churches had no place to house the schools. The first quarters secured were for the colored school, in the Sharp Street African Church. The first white school was opened in a room "over the engine house at the Hanover Market." Later we find requests such as that preferred to St. Peter's and to the Dunkard Meeting-House for the use of rooms. The women secured the erection of a special building, the McKendreean Chapel, at the corner of Lombard and Paca Streets, which served also as a place for young preachers to try their powers, and near which stood the "Widows' Row," the forerunner of our present "Home for the Aged." The Asbury Society made similar provision and in 1822 we find a resolution appropriating \$100 "towards paying for the lot of ground on which the Sunday-School in Old Town is erecting."

More serious even was the question of securing workers. The calls were coming in from "Gallows Hill" and "Scrabble Town," from places near and from those lying out from the city. There were colored children to be looked after and even adults applying. More than once schools had to be closed for lack of officers and teachers. It was especially hard to secure teachers for the colored schools until finally the Sharp Street Church itself took up the work and soon had a prosperous school with colored teachers and officers. These conditions explain such a minute as that of May 30, 1820: "Resolved that those scholars at the African School who can read well be discharged, and that public notice be given from the pulpit of the African Church that the school will be open for such as cannot read."

It is interesting to trace the widening influence of the work. We note in 1820 the formation of the Asbury Juvenile Economical Society, a kind of children's saving bank, the anticipation of a modern movement in public schools. A year or two later the "Juvenile Finleyan Missionary Society" is organized, stimulated by the visit of Rev. Jas. B. Finley, accompanied by two converted Wyandotte chiefs. An industrial school is also spoken of, and various night schools. School No. 6, of the McKendreean Society, was a school for adults, "for the instruction of females from 16 to 60, . . . a goodly number who knew not their letters." The possibilities that lay in these schools for others than the very poor

were soon realized. A motion to drop children whose parents could pay for schooling is recorded as lost and the constitution was amended so as to broaden the scope.

Some interesting suggestions are given us by items of expense and notes of supplies. Here is a payment to Wm. Mulkay "for heiroglyphicks, \$2.25." Nov. 19, \$10 were appropriated for 100 candle sticks. Of \$472 expended by the McKendreean Society the first two years, \$190 was for clothing, \$55 being for shoes alone. Here is a requisition made for one of the male schools on Dec. 17, 1824:

"1 doz United States primers.
4 doz. good slate pencils (not apologies for pencils).
1 doz. divine songs.
500 Asbury tickets, quills, etc."

The frequent item of expense for premiums suggests the method which long ruled in the schools. It was the method of memorizing, stimulated by prizes. A rule adopted Nov. 22, 1820, reads thus: "Every scholar who can read must during the week commit to memory at least one lesson to consist of 5 verses of Hymns, 2 Chapters of Catechism, or 10 verses of Scripture at the discretion of the Teachers." An ascending grade of awards assisted in this work, "Asbury tickets," white tickets, red tickets, and these finally exchanged for premiums. The premiums were commonly Testaments or Bibles, though in one case "Religious Tracts" are mentioned.

And learn they did. In School No. 3 "there have been rehearsed during the year of Scripture, Catechism and Divine Songs 76,768 verses, for which the scholars have received 80 premiums, and for regular attendance 150 tracts." This is a school of 49 pupils. Here is Elizabeth Lenox, "who entered the school Dec. 3, 1816, and was put into the alphabet class. She has committed to memory the first and second numbers of the Sabbath-School spelling books, she reads correctly in the Testament, has committed to memory 5 divine songs and 6 chapters of the catechism." This after two years. Ann Rose committed to memory all but one chapter of St. Matthew's Gospel in one quarter. The rewards were not simply for the memory, and we must not pass by Elizabeth Graham, who "has not been reprov'd for absence or misbehaviour in church or school for nearly five years." And the boys were not lacking, for here is John Bryan with 1,804 verses to his credit in nine months, and W. Hall, ten years old, who has learned 675 verses in eight months.

But though they worked thus with the memory, and though they had to begin with the rudiments of what our public schools now give, the ultimate aim was higher. The records of the Women's Society are most interesting in their concreteness and fullness. They were constantly noting the religious needs of the children. The girls are referred to individually. "Eliza Downs knows her prayers, but says she has never sinned in all her life." "Mary Hyson never heard of Heaven, Jesus Christ, or of a Judgment Day." "Elizabeth Smith is also seeking the pearl of great price, her convictions have been so pungent at times as to cause her to desist from her studies. Likewise Sophia Simmons, a child aged eight years, is very seriously awakened to a sense of the sinfulness of sin." And there were times of special religious awakening. Here is the record of one: "On the 14th of September, 1817, we intended holding a prayer-meeting with the children, but while giving out the second hymn, the words of which were

"And am I born to die, to lay this body down;
And must my trembling spirit fly into a world unknown?"

the power of the Lord was so eminently near that some trembled under a sense of it, and the whole school, with the exception of a few individuals, was crying for mercy."



FIRST SIX CONFERENCES



THE LYRIC



The General Conference of 1908



ASTENING toward Baltimore as this book goes to press are approximately eight hundred delegates to the twenty-fifth delegated session of the General Conference of the Methodist Episcopal Church. From all parts of the world, they come, representing many millions of people. The session will begin in The Lyric, May 6, at 10 A. M., and it is anticipated that nearly thirty thousand persons will accompany the delegates, or visit the city during the month that the conference is expected to continue.

There were on December 31, 1907, one hundred and thirty-one Annual Conferences, each of which is entitled to select delegates to the General Conference. The delegations vary from two to sixteen in number. One hundred and twelve Annual Conferences are within the United States, of which ninety-six are English speaking, ten are German, four Swedish and two Norwegian-Danish.

There are nineteen Foreign Conferences distributed as follows: India, six; China, three; South America, two; Switzerland, one; Sweden, one; Norway, one; Italy, one; Mexico, one; Africa, one.

In emphasis of the wide influence of Methodism, it may be stated that the business of ninety-seven Annual Conferences is carried on in the English tongue, thirteen use the German language, five the Swedish, three the Norwegian, three the Chinese, three the Spanish, one the Italian and six the several vernaculars of India. In addition to the one hundred and thirty-one

Annual Conferences enumerated, there are twelve Mission Conferences and sixteen Missions which have no official representation in the General Conference.

Several Conferences have been organized since the above statistics were compiled, so that there are 134 Annual Conferences to be represented in the General Conference this year.

The General Conferences which met in Baltimore in 1792, 1796, 1800, 1804 and 1808 were composed of all the preachers in full connection with the church. The difficulties incident to the assembling of the members from all parts of the country as the work spread, led to a proposition to change the form of the General Conference into a delegated body, and this important step was finally taken in this city, one hundred years ago, so that the General Conference of 1812, held in John Street Church, New York, was the first delegated General Conference, and consequently counting from that session, the meeting to be held in Baltimore this year is designated as the twenty-fifth delegated session.

The delegations vary in number from two to sixteen, elected by each Conference. The ratio of representation is one ministerial delegate for each forty-five members of an Annual Conference. The Lay Electoral Conference is entitled to the same number of delegates as the Annual Conference, so the General Conference is composed of equal numbers of ministers and laymen. The assignment of seats is by lot.

The arrangements on behalf of the Conference are made by the Book Committee through the following Commission on Entertainment: Dr. W. F. Whitlock, Delaware, O., chairman; Dr. A. S. Mowbray, Wilmington, Del., secretary; Mr. O. P. Miller, Rock Rapids, Ia., treasurer; Mr. J. A. Patton, Chattanooga, Tenn.; Mr. Hanford Crawford, St. Louis, Mo.; Dr. C. E. Bacon, Indianapolis, Ind. and Mr. F. W. Pearsall, Ridgewood, N. J.

Rev. J. B. Hingeley, D. D., is the General Secretary of the Conference and the Bishops rotate from time to time throughout the session as presiding officers.

The Bishops.

The Episcopal College consists of twenty-four members—seventeen general superintendents and seven missionary bishops—the number having been decreased by death since the last General Conference. In view of these deaths, the growth of the church, and the increase of work, it is anticipated that the General Conference this year will elect at least eight bishops. The total number since the founding of the church is sixty-four, whose pictures are shown elsewhere, the forty deceased bishops being grouped in one plate, and the twenty-four men forming the College being grouped in the frontispiece. Of these twenty-four, Bishops Bowman, Foss, Walden, Mallalieu and Vincent (five) are superannuated, and Bishops Thoburn, Hartzell, Warne, Scott, Oldham, Robinson and Harris (seven), are Missionary Bishops in foreign lands, leaving only twelve bishops for active work in America, which number is further reduced to nine by the fact that Bishop Neely's episcopal residence has been fixed in Buenos Aires, Bishop Burt's in Switzerland, and Bishop Bashford's in China.

Topics to be Discussed.

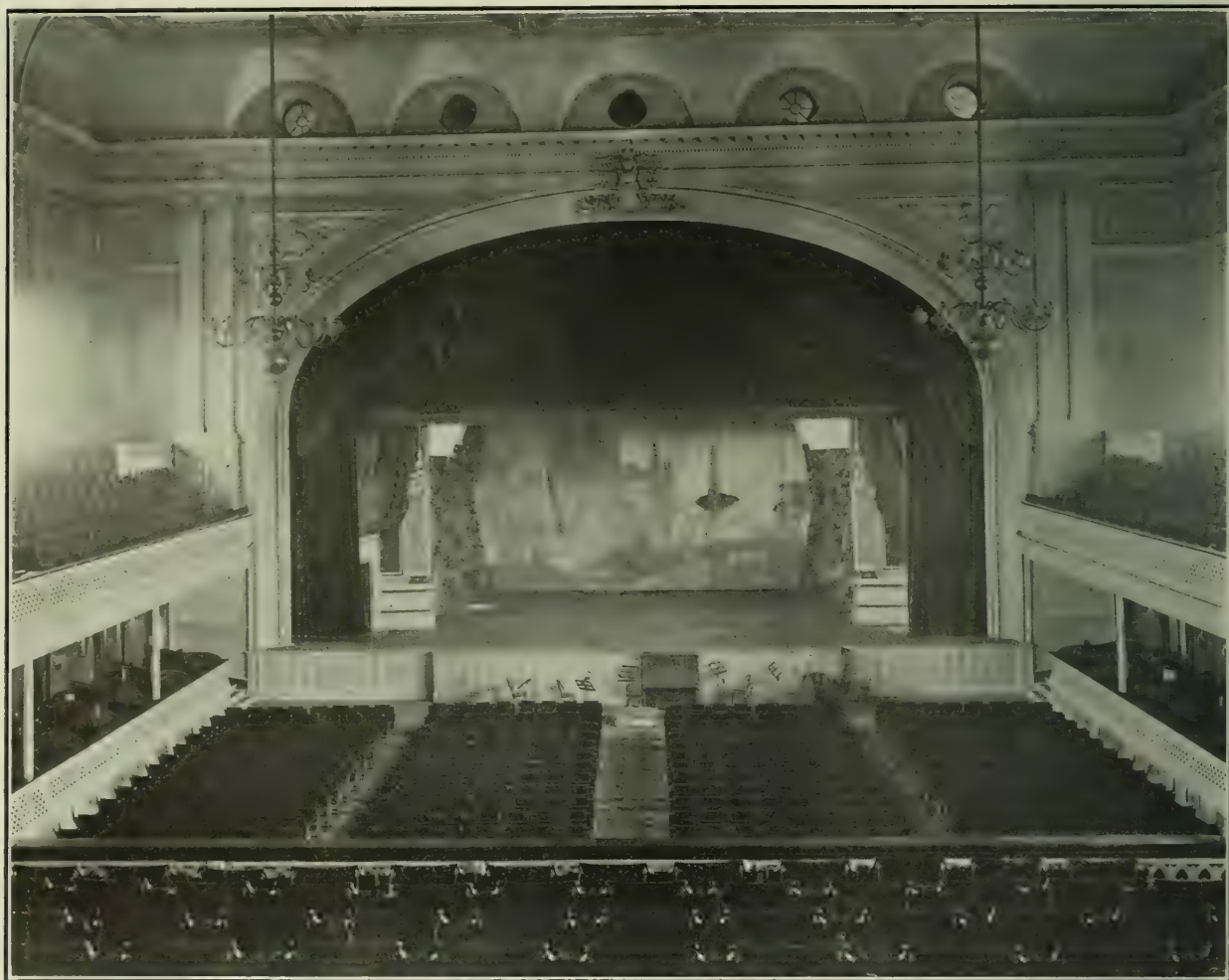
Among the questions that will engage the time and attention of the General Conference is the subject of the election of bishops for races. This question has been decided in the negative in the greater number



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THE LYRIC.—INTERIOR.

of annual conferences, and is therefore settled unless the General Conference submits the matter in a new form to the annual conferences.

The question of making the presiding eldership an elective office instead of appointive, is another important topic to be considered by the General Conference.

The restoration of the time limit to the pastorates is a subject that will come prominently before the General Conference. In 1900 the time limit, which was then five years, was abolished. It had previously been extended from two to three, three to four, and finally to five years. So far as the question has been tested in the annual conferences, the southern and western favor the restoration of the time limit, and those in the east, while not united, seem to oppose it. There is still a time limit of six years on the appointment of one man as presiding elder to the same district.

The discussion over "Paragraph 248" of the Discipline promises to be one of the most interesting. This paragraph embodies the church rules on the subject of members participating in amusements. It prohibits indulgence in theatres, card playing, horse-racing, dancing, playing games of chance, circuses, patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency.

The increase in the church numerically and the basis of representation in the General Conference has made that body so large that it is becoming unwieldy and difficult to handle as an organized assembly. The question of a reduction in the ratio of representation from one delegate for every forty-five members or a fraction thereof in the several annual conferences, will be considered. The propositions that have

been voted upon by the annual conferences are to make the ratio one in sixty, one in seventy-five, or one in ninety, but there seems to be a majority of votes against all these plans.

By action of the last General Conference the Board of Education, Freedman's Aid and Southern Education Society, the Sunday School Union, and the Tract Society were consolidated into one organization with three distinct departments, to be known as The Board of Education, Freedman's Aid and Sunday Schools. Under the new system each secretary remains in charge of his department. The commission appointed to bring about this unification finds that the plan projected is not satisfactory and will recommend some other solution of the problems involved. This will also be one of the leading topics for discussion.

Other questions that will receive consideration are the subject of church union among the several branches of Methodism, especially with a view to uniting the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church; the consolidation of the Book Concerns under one management; and the work of the deaconesses which is now carried on in part under the control of the Home Missionary Society and in part under independent supervision.

Standing Committees

The schedule of places and days for meetings of the fourteen standing committees throughout the sessions of the General Conference, has been arranged as follows:

Madison Avenue M. E. Church

Rev. J. St. Clair Neal, D. D., Pastor

Madison and Lafayette Avenues

Monday, Wednesday and Friday—

Episcopacy.

State of the Church.

Tuesday, Thursday and Saturday—

Education, Freedman and Sunday Schools.

Book Concern.

First M. E. Church

Rev. H. Frank Hall, D. D., Pastor

St. Paul and Twenty-Second Streets

Monday, Wednesday and Friday—

Temporal Economy.

Tuesday, Thursday and Saturday—

Home Missions and Church Extension.

Deaconess Work and Evangelism.

Associate Congregational Church,

Rev. Oliver Huckel, D. D.

Maryland Avenue and Preston Street

Monday, Wednesday and Friday—Itinerancy.

Tuesday, Thursday and Saturday—

Foreign Missions.

Mount Vernon Place M. E. Church

Rev. Wilbur F. Sheridan, D. D., Pastor

Charles and Monument Streets

Judiciary.

Monday, Wednesday and Friday—Revision.

Strawbridge Park Place M. E. Church

Rev. E. L. Watson, Pastor

Park Avenue and Wilson Street

Tuesday, Thursday and Saturday—

Temperance and Prohibition.

Tuesday and Friday—Epworth League.

Guilford Avenue M. E. Church

Rev. J. P. Hand, Pastor

Guilford Avenue and Lanvale Street

Monday, Wednesday and Friday—Boundaries.



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Outline of Program

The following schedule of events has been adopted for the General Conference, at Baltimore, Md., up to the time this book goes to press, including reception, lectures, anniversary celebrations, and excursions:

<i>Wednesday, May 6.</i>	Public Reception at the Lyric in the evening.
<i>Thursday, May 7.</i>	Centennial of the Delegated General Conference.
<i>Friday, May 8.</i>	Lecture, Bishop Charles B. Galloway, Subject, "L. Q. C. Lamar, the Great Pacificator."
<i>Saturday, May 9.</i>	Laymen's Missionary Movement.—Excursion to Gettysburg.
<i>Sunday, May 10.</i>	Temperance Anniversary (3 P. M.). No evening service.
<i>Monday, May 11.</i>	Church Extension and Home Missions.
<i>Tuesday, May 12.</i>	Lecture, Dr. William Alfred Quayle, Subject, "Faust."
<i>Wednesday, May 13.</i>	Woman's Foreign Missionary Society.
<i>Thursday, May 14.</i>	Foreign Missionary Society.
<i>Friday, May 15.</i>	Lecture, Dr. Robert McIntyre, Subject, "Buttoned-up People."
<i>Saturday, May 16.</i>	Social Service.—Excursion to Washington for Entertainment by American University.
<i>Sunday, May 17.</i>	Preaching Service (3 P. M.).
<i>Monday, May 18.</i>	Epworth League.
<i>Tuesday, May 19.</i>	Lecture, Hon. William Jennings Bryan, Subject, "The Prince of Peace."
<i>Wednesday, May 20.</i>	Woman's Home Missionary Society.
<i>Friday, May 22.</i>	Oratorio—"The Messiah"
<i>Saturday, May 23.</i>	Deaconesses' Anniversary.
<i>Sunday, May 24.</i>	Sermon (3 P. M.).
<i>Tuesday, May 26.</i>	Excursion to Annapolis.

The arrangements for the General Conference, so far as local Methodists have participated therein, have been looked after by the Baltimore Committee of Entertainment, which was organized several months ago with thirty-five representative Methodists as members, and out of which ten sub-committees were formed, these sub-committees being increased immediately by other workers as seemed advisable. An Executive Committee was created consisting of the chairmen of all the committees, and headquarters were established in Ingram Building, where the work was vigorously pressed until the assembling of the General Conference. The membership of these local committees is as follows:

Baltimore Committee of Entertainment

CHARLES W. BALDWIN, D. D., Chairman.	HENRY M. WILSON, M. D., Vice-Chairman.	JAMES E. INGRAM, Treasurer.
WILLIAM M. WINKS, Recording Secretary.		JOHN T. STONE, Corresponding Secretary.
CHARLES K. ABRAHAM. SUMMERFIELD BALDWIN. WILLIAM C. BALLARD. W. G. BISHOP. REV. STEWART H. BROWN. DR. DAVID H. CARROLL. GEORGE W. CORNER. HENRY S. DULANEY. JOHN J. FAUPEL. CHARLES D. FENHAGEN.	JOHN F. GOUCHER, D.D. CHARLES HANN. J. FRED. HEISSE, D.D. REV. JOHN A. HOLMES. ELMORE B. JEFFREY. WILLIAM A. LEITCH. REV. HARRY D. MITCHELL. WILLIAM L. McDOWELL, D. D. J. ST. CLAIR NEAL, D.D. JAMES C. NICHOLSON, D.D.	M. F. B. RICE, D.D. WILLIAM C. ROUSE. WILBUR F. SHERIDAN, D. D. JOHN H. SMITH. J. WILLIAM STROBEL. CHARLES J. TAYLOR. WILBUR C. VANSANT. REV. EDWARD L. WATSON. SEWELL S. WATTS. LUTHER T. WIDERMANN, D.D.

Executive Committee

CHARLES W. BALDWIN, D. D. DR. HENRY M. WILSON. JAMES E. INGRAM. JOHN T. STONE. WILLIAM M. WINKS.	DR. DAVID H. CARROLL. SUMMERFIELD BALDWIN. CHARLES J. TAYLOR, WILBUR F. SHERIDAN, D. D. J. ST. CLAIR NEAL, D. D.	W. C. VANSANT. REV. H. D. MITCHELL. J. F. HEISSE, D. D. J. C. NICHOLSON, D. D. W. L. McDOWELL, D. D.
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Sub-Committees

- 1 **Transportation**—DR. DAVID H. CARROLL, Chairman, SUMMERFIELD BALDWIN, JAMES E. INGRAM, E. CLAY TIMANUS, REV. CHARLES W. BALDWIN, GOV. EDWIN WARFIELD, MAYOR J. BARRY MAHOOL.
- 2 **Hall and Committee Rooms**—SUMMERFIELD BALDWIN, Chairman, DR. DAVID H. CARROLL, HENRY S. DULANEY, REV. CHARLES W. BALDWIN, SEWELL S. WATTS, W. C. VANSANT, GEORGE W. CORNER, JAMES E. INGRAM, WILLIAM M. WINKS.
- 3 **Hospitality and Entertainment**—CHARLES J. TAYLOR, Chairman, W. C. BALLARD, Vice-Chairman, REV. J. A. HOLMES, J. H. SMITH, JOHN S. DEALE, WILMER BLACK, J. WILLIAM STROBEL, CHARLES K. ABRAHAMS, JAMES H. PATTON, DR. H. F. GORGAS, WILLIAM C. MCCARD, W. G. BISHOP, REV. GOTLIEB T. BUBECK.
- 4 **Finance**—JAMES E. INGRAM, Chairman, W. C. ROUSE, CHARLES D. FENHAGEN, SUMMERFIELD BALDWIN, DR. DAVID H. CARROLL, JOHN T. STONE, MILTON B. WILLIAMS, A. R. CATHCART, J. S. RAWLINGS, SEWELL S. WATTS.
- 5 **Lectures and Concerts**—REV. W. F. SHERIDAN, Chairman, E. B. JEFFREY, REV. E. L. WATSON, WALTER KIRWAN, A. R. CATHCART, CHARLES H. EVANS, ROBERT F. STANTON.
- 6 **Excursions and Outings**—REV. J. ST. CLAIR NEAL, Chairman, CHARLES HANN, J. WILLIAM STROBEL, HUGH HASSON, REV. H. D. MITCHELL, W. C. ELIASON, FIELDER M. HOWELL, T. W. GALLAGHER, F. V. COGGIN, W. A. LEITCH.
- 7 **Aggressive Evangelism**—REV. H. D. MITCHELL, Chairman, REV. S. H. BROWN, REV. W. F. SHERIDAN, REV. A. F. CAMPBELL, REV. K. G. MURRAY, WILMER BLACK, WILLIAM GISRIEL, GEORGE F. CLARK.
- 8 **Welcome**—W. C. VANSANT, Chairman, GEORGE W. CORNER, CHARLES K. ABRAHAMS, JOHN S. DEALE, DAVID ABERCROMBIE, JOHN J. FAUPEL, REV. W. C. HUGHES.
- 9 **Public Worship and Pulpit Supply**—REV. J. F. HEISSE, Chairman, REV. W. L. McDOWELL, REV. J. C. NICHOLSON, REV. M. F. B. RICE, REV. HENRY J. NAILOR, REV. W. H. GAINES, REV. CHARLES STEPHANO.
- 10 **Public Reception**—DR. HENRY M. WILSON, Chairman, CHARLES E. HILL, FRANKLIN SANDERS, DR. JOHN NEFF, SUMMERFIELD BALDWIN, HON. THOS. IRELAND ELLIOTT, J. B. RAWLINGS, DR. JOHN F. GOUCHER.

The several committees have endeavored to discharge the duties given them so as to achieve the most satisfactory results.

The Committee on Transportation obtained for delegates and others visiting Baltimore on account of the General Conference a special rate within the territory of the New England Passenger Association, Trunk Line Passenger Association, Southeastern Passenger Association, and the Eastern Canadian Passenger Association. The rate is one full fare for the going and one third fare for the return trip on what is known as the certificate plan. The purchaser must get a certificate from the ticket agent when he purchases his ticket, stating the occasion for which it is purchased.

On arriving at Baltimore certificates must be deposited with Dr. David H. Carroll, whom the railway companies have designated as their joint agent. A fee of twenty-five cents will be collected for validation.

Tickets will be on sale in the territory covered by the New England, Trunk Line, Southeastern and Eastern Canadian Passenger Association three days (Sunday excepted) prior to the opening of the General Conference. Tickets in the Central and Western Passenger Associations' territory will be on sale May 3, 4, 5, 11, 12, 18, 19, 24 and 25, and in the Transcontinental Passenger Associations' territory April 29 and 30. Persons living in the territory covered by the Central, Western, Transcontinental and Southwestern Passenger Association will be able to buy round-trip tickets to Baltimore.

The Committee on Hall and Committee Rooms secured the Lyric for the period of the General Conference, and it has been overhauled and equipped at an expense of hundreds of dollars for the occasion. A system of telephones has been installed, and a lunch room provided. Suitable committee and exhibition rooms have been equipped and furnished. The decorators have added to the already beautiful hall many touches of color that will increase its attractiveness. Cloak and retiring rooms have been fitted up for the comfort of those who will be in attendance, and cosily furnished rooms have been provided for the Bishops of the Church and the fraternal delegates from other religious organizations. A large number of boxes have been added to the seating arrangement.

When the General Conference met in Baltimore in 1876 the sessions were held in the Academy of Music, and in 1840 the meetings were held in old Wesley Chapel, corner Sharp and Barre streets. The church of that day was rebuilt in 1870.

The Committee on Hospitality and Entertainment has been engaged for many months in arranging for homes and hotel accommodations for the delegates, who will be furnished with such information as may be desired on arriving in the city. The committee has issued a pamphlet containing a list of hotels and boarding houses with rates, and numbers of persons that can be accommodated.

The Committee on Welcome and Reception is cooperating with the Committee on Hospitality, and has arranged to meet all delegates who will give the Committee notice of the time of their arrival at the railroad stations or steamboat wharves.

The Committee on Finance has been charged with the duty of raising the necessary funds that will be required to defray the cost of the session. The sources of revenue are the sale of boxes and seats in the Lyric, which have been taken promptly and yielded a handsome amount. It is also expected to obtain additional money from the sale of tickets for the lectures and oratorio which have been arranged by the Committee on Lectures and Concerts. The Committee on Finance is also publishing this souvenir book on "Baltimore Methodism and the General Conference of 1908."

The lectures for which arrangements have been made by the Committee on Lectures and Concerts will be delivered in the Lyric on the evenings as follows:

May 8. Bishop Charles B. Galloway. Subject, "L. Q. C. Lamar, the Great Pacificator."

May 12. Dr. William Alfred Quayle. Subject, "Faust."

May 15. Dr. Robert McIntyre. Subject, "Buttoned-Up People."

May 19. Hon. William Jennings Bryan. Subject, "The Prince of Peace."

Single admission to each of these lectures will be 75 cents, and course tickets \$2.00. A reserved seat for the course will be fifty cents additional. Boxes and seats may be reserved on and after April 22. Tickets will be on sale at Albaugh's.

In addition to the lecture course, the grand oratorio "The Messiah" will be given on the evening of May 22, by the Baltimore Oratorio Society with 300 voices. The soloists will be: Soprano, Miss Florence Hinkle, of New York; Mrs. Annie Taylor Jones, of New York; Tenor, Mr. Reed Miller, of New York; Basso, Mr. Tom Daniel, of New York. The oratorio tickets will be \$1.00 each, and reserved seats twenty-five cents additional. Tickets may be obtained at Albaugh's, 109 N. Charles street, and in the local churches of the city.

United States Senator Beveridge is to introduce Rev. Dr. William Alfred Quayle. Rev. Dr. Robert McIntyre, of Denver, Col., will be introduced by United States Senator Dolliver, of Iowa, and the Hon. William Jennings Bryan will be introduced by Governor Frank Hanly, of Indiana. Bishop Galloway, of the Methodist Episcopal Church South, will be presented by Rev. Dr. James Monroe Buckley, one of the most widely known Methodists in America.

The program of the Committee on Excursions and Outings is subject to the action of the General Conference, but it is thought the plans of the committee will be sufficiently attractive to meet with a ready acquiescence from the Conference.

The Committee on Public Worship and Pulpit Supply has assigned the visiting ministers to preach in the Baltimore churches throughout the period of the Conference, subject, however, to other engagements.

The Woman's Foreign Missionary Society, the oldest woman's organization in the Church, succeeded the China Missionary Society, which was organized in Baltimore and carried on work for woman prior to 1869. It will have an exhibit of Literature, in connection with the General Missionary exhibit, in the Howard Street Armory; also a Rest Room for the use of women attending the Conference, and a Tea Garden. The Reference Committee of the Society, composed of secretaries of all branches, will convene in First Church, May 7 to 17. The Baltimore Branch, which has its headquarters at 516 Park avenue, has provided boxes at the Lyric for the visiting officers, when able to attend Conference sessions. The annual excursion of the Society will take place May 22 to Annapolis, West River, and other points.

The Committee on Aggressive Evangelism has arranged for services to be held under the supervision of Dr. Theodore S. Henderson, of New York, general superintendent of Methodist Episcopal Evangelistic work. The schedule of services every evening, beginning May 3, includes all sections, as follows:

South Baltimore Station, Rev. K. G. Murray, pastor; Dr. W. F. Stone, of Detroit, leader.

West Baltimore Station (first two weeks), Rev. A. F. Campbell, pastor.

Union Square Church (last two weeks), Rev. E. C. Gallagher, pastor; Hugh E. Smith, of Los Angeles, Cal., and James W. Patterson, of Long Beach, Cal., leaders.

Madison Square (first two weeks), Rev. C. M. Boswell, D.D., leader.

East Baltimore Station (last two weeks), Rev. C. M. Boswell, D.D., leader.

Grace (Hampden) Church, Rev. B. W. Weeks, pastor; Rev. C. A. Gage, of Chicago, leader.

Sundays, May 10, 17, 24, and 31, Ford's Opera House in the afternoons.

Daily, 4 P. M., Mount Vernon Place M. E. Church, Bishop Mallalieu in charge.

Work among the colored constituency will be conducted by the colored delegates to the General Conference, including Dr. J. W. E. Bowen, president of Gammon Theological Seminary, Atlanta, Ga., Dr. M. B. C. Mason, one of the secretaries of the Freedman's Aid Society, and Dr. I. Garland Penn, assistant general secretary of the Epworth League. The mission will open Sunday, May 3, in John Wesley Church, Sharp and Montgomery streets, Rev. S. H. Brown, pastor; be continued May 10 in Centennial Church, Caroline and Bank streets, Rev. J. L. Valentine, pastor; be transferred May 17 to Asbury Chapel, Lexington street and Rogers avenue, Rev. C. G. Cummings, pastor, and May 24, held in St. Paul's Church, Saratoga street, near Carrollton avenue, Rev. E. W. Peck, pastor, and Ames Memorial Church, Baker and Carey streets, Rev. D. W. Hayes, pastor.

Side Trips to Points of Interest During Convention

One of the pleasing things in connection with the Convention being held in Baltimore is the number of points of interest located within easy distance, and which may be availed of during the Convention with the loss of little time.

The Excursions and Outings Committee has outlined three official side trips to be made if possible by the Convention as a body while the Conference is in session. They are—

Saturday, May 9th—A trip to the celebrated Gettysburg Battle Field, located on the Western Maryland Railroad, 71 miles from Baltimore.

Saturday, May 16th—A visit to the American University at Washington, where a reception will be given to the delegates participated in by President Roosevelt, Vice-President Fairbanks, and many other distinguished persons.

Tuesday, May 26th—A trip by steamboat down the Chesapeake Bay to historic Annapolis.

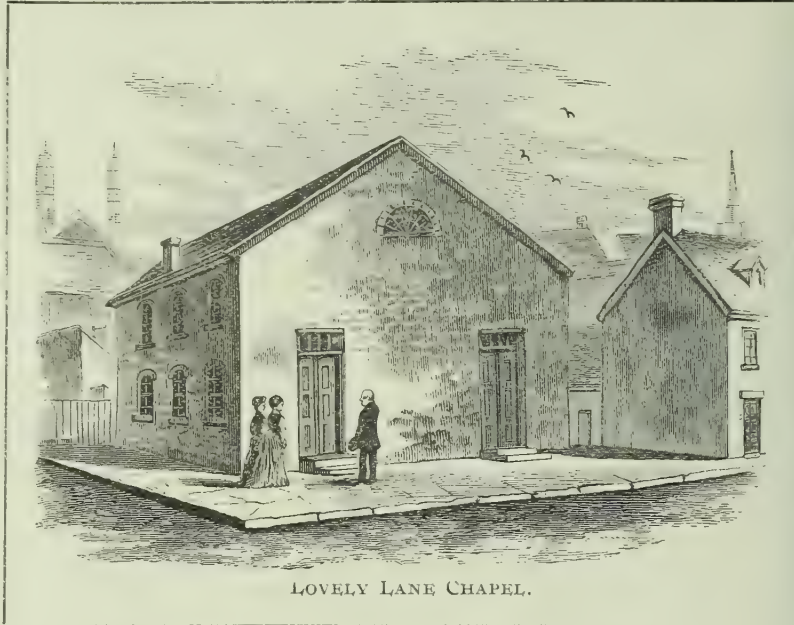
In addition to the above, there will be opportunities offered for side trips to Mount Vernon, Harper's Ferry, Fort McHenry (near which the "Star Spangled Banner" was written), Mount Olivet Cemetery (where many prominent Methodists are buried), New Windsor (the site of the old tree under which Robert Stawbridge preached his first sermon in Maryland, and the site of the Log Meeting House), Pen-Mar Park (Maryland's greatest mountain resort), and many additional points of interest.

General Conference Sessions

- 1784. Baltimore.
- 1792. Baltimore.
- 1796. Baltimore.
- 1800. Baltimore.
- 1804. Baltimore.
- 1808. Baltimore.
- 1812. New York.
- 1816. Baltimore.
- 1820. Baltimore.
- 1824. Baltimore.
- 1828. Pittsburg.
- 1832. Philadelphia.
- 1836. Cincinnati.
- 1840. Baltimore.
- 1844. New York.
- 1848. Pittsburg.
- 1852. Boston.
- 1856. Indianapolis.
- 1860. Buffalo.
- 1864. Philadelphia.
- 1868. Chicago.
- 1872. Brooklyn.
- 1876. Baltimore.
- 1880. Cincinnati.
- 1884. Philadelphia.
- 1888. New York.
- 1892. Omaha.
- 1896. Cleveland.
- 1900. Chicago.
- 1904. Los Angeles.
- 1908. Baltimore.



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God's Temples in Baltimore



HERE should be a history written of every Methodist Church in Baltimore. Such histories would be a valuable contribution to Methodism. It is not within the scope of this volume to enter into the details which these books would embody. We have shown many of the older churches in pictures in connection with the history of the beginning of Methodism in America and the events growing from that foundation. Others have been shown in connection with the story of the General Conference.

Baltimore continues to be a strong center of the faith which was planted so firmly in this vicinity by John King, Robert Strawbridge, Francis Asbury, and their associates. There are now nearly one hundred and fifty Methodist Churches in this city or its immediate environs. These include eighty-five Methodist Episcopal Churches, of which fifteen are organized by colored Methodists, twenty are Methodist Protestants, twelve are Methodist Episcopal South, eight are Independent Methodist, and eighteen are African Methodist.



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Eutaw Street Church, Fayette, Columbia Avenue, Caroline, Eastern Avenue and others, and they helped the chapel building cheerfully. The choir of Monument Street Church gave a concert of sacred song on behalf of the chapel. The ladies had a large pulpit Bible and hymn-book lettered 'Baltimore-California Chapel.'"

Thus, the Baltimore Methodists of long ago aided directly in the founding of Methodism on the Pacific Coast. The churches mentioned by Bishop Taylor were among the old mother churches from which many missions were started in Baltimore that are now flourishing and influential organizations. Great revivals have been held in these early temples, and thousands of souls have been converted within their walls. Many of them continue their good work and give promise of a long and active career in the work of the Master.

Every year the number is increased by the erection of several new churches, and the work gathers renewed energy as the years go by.

It is estimated that over one-sixth of the population of Baltimore, or upwards of one hundred thousand people in the city, are connected with its Methodist Churches, Sunday Schools or families, and the amount of money contributed to its various religious and benevolent funds, and the services rendered in its cause, show that the forces of Methodism are live and aggressive.

In addition to the churches previously shown, which include some of the finest specimens of ecclesiastical architecture to be found anywhere, we have brought together a few illustrations of others, but the limited space at our disposal will preclude any extended account of these. Every one shown, as well as every one not shown, has been the scene of active labors for the upbuilding of Christ's kingdom.

In view of the far-reaching influence of Methodism today, an incident of more than passing interest may be mentioned. Bishop Taylor, in "The Story of My Life," records that Monument Street Church, known as North Baltimore Station, of which he had been pastor, inaugurated a plan for building and shipping to California in 1849 one of the first Protestant churches erected on the Pacific Coast. This was erected at Sacramento. Other Baltimore churches insisted on having a share in the work, and so services were held "in



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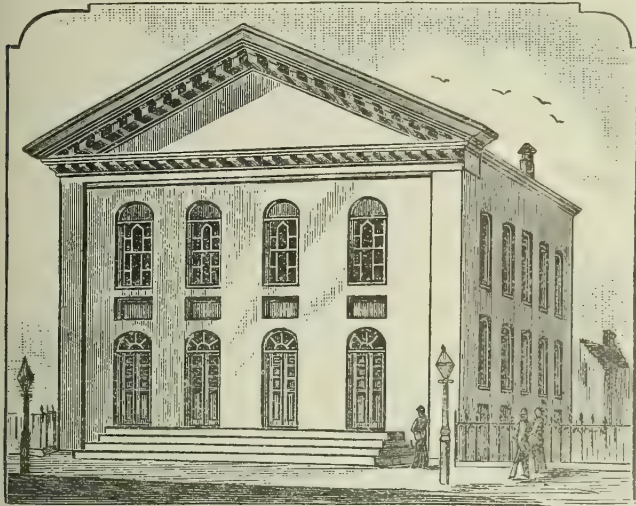
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MONUMENT STREET M. E. CHURCH.



CLIFTON AVENUE M. E. CHURCH.

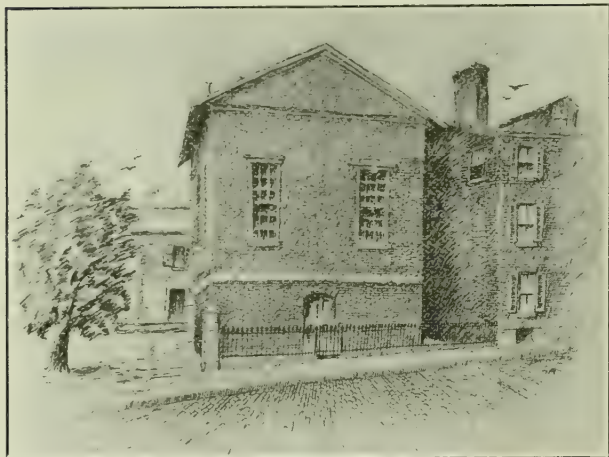


CANTON STREET M. E. CHURCH.



METROPOLITAN M. E. CHURCH, WASHINGTON.

Sharp Street M. E. Church.



SHARP STREET M. E. CHURCH—1802 TO 1860.

served as a mercantile warehouse after the Baltimore fire of 1904. Several years ago, however, it was supplanted by an electrical power house.

The site was not far distant from Wesley Chapel, which for many years was one of the greatest Methodist centres in the city, being especially frequented by the citizens of South Baltimore. It was in the midst of the city's population in the days when it was first erected, was early used for Sunday-school purposes, and continued



SHARP STREET MEMORIAL CHURCH, ETTING AND DOLPHIN STREETS.

The three pictures on this page illustrate the progress of one of the older churches in Baltimore, typifying as they do, the advance from an humble beginning in an unpretentious structure, to a strong organization, and one of the finest modern churches. The Sharp Street Church was for many decades one of the greatest assembling places for the colored Methodists of Baltimore. The first church stood on the west side of Sharp street, midway between Lombard and Pratt streets. It was erected in 1802, and continued until 1860, when it was torn down and the second church in the series was built. This was occupied until 1898. The congregation then vacated it to occupy the fine edifice built at the northwest corner of Dolphin and Etting streets. The building on Sharp street was not torn down immediately and



SHARP STREET M. E. CHURCH, 1860 TO 1898.

to retain its location until long after large business houses had surrounded it on every side.

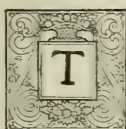
No picture of the original church was known to be in existence, but for this book a sketch was made from description by persons thoroughly familiar with the old church, and the accuracy of this work has been verified by a dozen or more persons who remember this old landmark in its days of glorious success. We are indebted to the present pastor, Rev. Mr. Hughes, for having this done.

Methodism from its beginning in Maryland has taken firm root among the colored race and many substantial churches have been long established by the members of that race under the auspices of the several branches of the Methodist Church. There are thirty-three colored Methodist Congregations in Baltimore—fifteen identified with the Methodist Episcopal Church, and eighteen with the African Methodist Church.



HOME FOR THE AGED

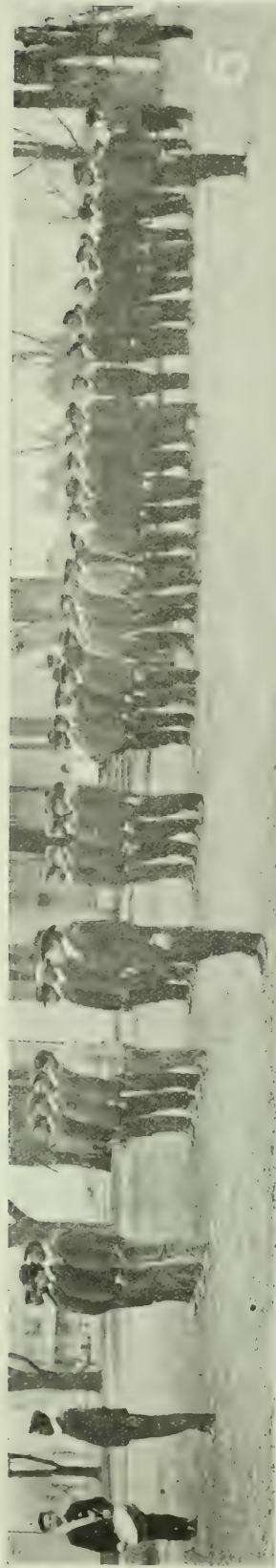
Educational and Benevolent Institutions



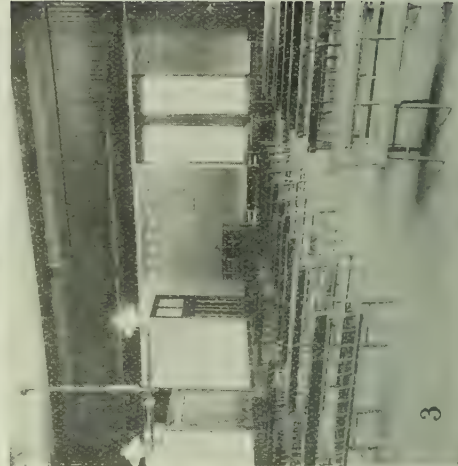
THE philanthropic spirit of the citizens of Baltimore is evidenced by a large number of splendid educational and benevolent institutions representing an expenditure of many millions of dollars. For the purposes of this book, we are limited to a brief statement of facts about a few that are of especial interest to Methodists because of their identification with the work of that denomination.

The Woman's College of Baltimore

Foremost among these, and indeed, among the educational institutions throughout the world for women is The Woman's College of Baltimore. The founding of this institution is coeval with the beginning of the second century of organized American Methodism, just one hundred years after the "Christmas Conference." To the thought and energy of Rev. John F. Goucher, D. D., is due the conception and maturing of this undertaking, and during the twenty-four years since the college was founded he has been unremitting in his zeal for its welfare and success. The long continued strain has induced him to retire from the presidency this year, much to the regret of all persons interested in the college, and he has been elected president emeritus. It is expected that his resignation will take effect at the close of the present scholastic year. As a culminating triumph, Dr. Goucher has recently succeeded by strenuous



MORGAN COLLEGE



(2) FRONT CAMPUS, PRINCESS ANNE, MD.
(4) SEWING CLASS, PRINCESS ANNE, MD.

(1) COLLEGE BUILDING, BALTIMORE.
Reproduced in Virginia Collegiate Institute, Lynchburg, Virginia.
(6) BOYS' PARADE, PRINCESS ANNE, MD.

(3) CHAPEL, BALTIMORE.
(5) BARN AND VEHICLES BUILT BY STUDENTS, PRINCESS ANNE, MD.



KELSO HOME.

ings are large stone structures and make a handsome architectural group. In the immediate neighborhood are four spacious residence halls for the students. The illustration on the cover of this book shows three of the ten buildings which are now completed and in use.

The ideal sought by the founders of this institution was the more perfect formation of womanly character for adaptation to the highest responsibilities of life in the home and in the progressive development of woman in the world at large. Although sectarian in its administration, it numbers students of all denominations on its rolls, and Methodism is a potent, not a disciplinary, force in its councils.

Its collegiate departments furnish to women the same courses that the Johns Hopkins University offers to its undergraduates for the several bachelors' degrees, while the greater proportion of its students are residents at the College surrounded by a domestic life and good influences. Physical education is a feature in the College work and a regular part of the curriculum.

Morgan College

This school, or series of schools, was established forty years ago in a private house on Saratoga street, Baltimore, and known as the Centenary Biblical Institute. J. Emory Round, D. D., was the first president. Later the school was removed to its present site, corner of Fulton and Edmondson avenues, and the name was ultimately changed to Morgan College in recognition of the large gifts to the institution by Rev. Lyttleton F. Morgan, D. D. The courses of study were broadened, the standards for admission raised, and, with the growth of the practical or industrial ideas in education, branch schools were established. Princess Anne Academy, at Princess Anne, Md., is known also as the Eastern Branch of the Maryland Agricultural College, and carries trades and industries for men and women in addition to academic subjects. The Virginia Collegiate and Industrial Institute at Lynchburg, Virginia, gives instruction in industry and domestic science. Upwards of three hundred students, taught by some twenty-three teachers, indicate in a general way the work of the schools. The leading colored preachers, lawyers, physicians and teachers, as well as many other business and professional men, have had more or less of their training in Morgan College and its Branches.

Recently Mr. Andrew Carnegie has shown his faith in these schools by offering a gift of \$50,000 in case a like sum be raised. This should be secured at once to meet growing needs.

efforts in freeing the college from debt, having raised a subscription of \$500,000, and added \$80,000 to the endowment fund, which now approximates one million dollars. The value of grounds and buildings is \$1,267,604. The number of students is nearly 400, and the faculty includes 28 professors and teachers.

The site of the Woman's College is in the elevated section of the city, known as North Baltimore. The build-



DEACONESSSES' HOME, BALTIMORE



THE SAMUEL READY SCHOOL, SHOWING COLUMBUS MONUMENT

Home for the Aged

This institution, on a high and healthy site, at Fulton avenue and Franklin street, is valued at \$100,000, improvements costing \$20,000 having been completed recently. It has 80 inmates. Applicants must be 65 years old and members for ten years of the Methodist Episcopal Church of Baltimore, and must have no means of support. A payment of \$200 and suitable wardrobe are required.

A hospital ward, including a dispensary, has been among the recent improvements. The dining room has been enlarged and a wing added having four stories and containing twenty additional rooms.

Kelso Home for Orphans

Thomas Kelso, who founded this institution, December 20, 1873, actively superintended it until his death, July 26, 1878. His bequest yields an annual income of \$5,012. The present expenses are somewhat in excess of that amount. Forty-six girls are now under its care, ranging from six to seventeen years. They are received into the home between the ages of four and twelve years, and to be eligible at least one of the parents must have been a member of the Methodist Episcopal Church. The girls are sent to the public school until they are sixteen years of age, and are then given manual training until they are eighteen years of age, when they leave the home. They are taught sewing and needlework constantly in the Home, and make all the clothing worn by them. They do all the housecleaning, laundering and cooking. Kelso home is in Forest Park, one of the high, healthy and beautiful suburbs of Baltimore. It is in charge of a superintendent, sewing teacher and housekeeper.

Baltimore Deaconess Home

This attractive home, with twenty large, airy, well-lighted rooms, is at the corner of Madison avenue and Lanvale street. There are thirteen Deaconesses and associates in Baltimore, although thirty-five Deaconesses and probationers have been connected with the work during the last fourteen years in this city. Several centers of industrial work, nine churches and missions are being served, and 1,900 children are under the care of the workers. The Deaconesses have participated in open air evangelistic services, given out tracts and Testaments and called on thousands of persons in their homes.

The Samuel Ready School

This school, founded by Samuel Ready, who was a Methodist, was opened November 1, 1887. It cares for sixty orphan girls. The new building shown in our picture will greatly increase the facilities. Although founded by a Methodist, the school is non-denominational. Mr. Ready was born March 8, 1789, and died November 28, 1871.

The site is on high ground, at the intersection of North and Harford avenues. The monument on the lawn was erected October, 1792, by the then owner of the property, the Chevalier D'Anmour, to the memory of Christopher Columbus. It is 44 feet 6 inches in height, and was the first monument on this continent to the memory of the great discoverer.



MARYLAND INSTITUTE, SCHOOL OF ART AND DESIGN—
NIGHT SCHOOL, BALTIMORE ST.

Baltimore in Pictures



THE people of Baltimore are not as a rule boisterously demonstrative, but possess a due share of civic pride, courage and energy. In the face of great crises their reserve powers are brought into action, and they have seldom if ever failed to measure up to the full responsibility thrust upon them. The world has never witnessed a more telling example of this spirit than was portrayed by the people of Baltimore in the period succeeding the great fire of February 7 and 8, 1904. Declining outside aid, not because they were too proud to accept it, but because they felt certain of their own strength and ability, and hence it would have been unfair to take from others without doing their utmost for themselves.

The opportunity being ripe, the Baltimore people not only set to work to repair the damage done by the conflagration, but undertook vast public improvements involving an outlay of many millions of dollars, including \$6,000,000 for docks and work in the Burnt District; \$10,000,000 for sewerage; \$5,000,000 for enlarging the water works; \$1,000,000 for park extension; \$7,000,000 for opening and widening streets in the Burnt District; \$2,000,000 for street openings in the Annex. These vast undertakings are now in progress or have been consummated and mark a rapid advance for the "Monumental City."



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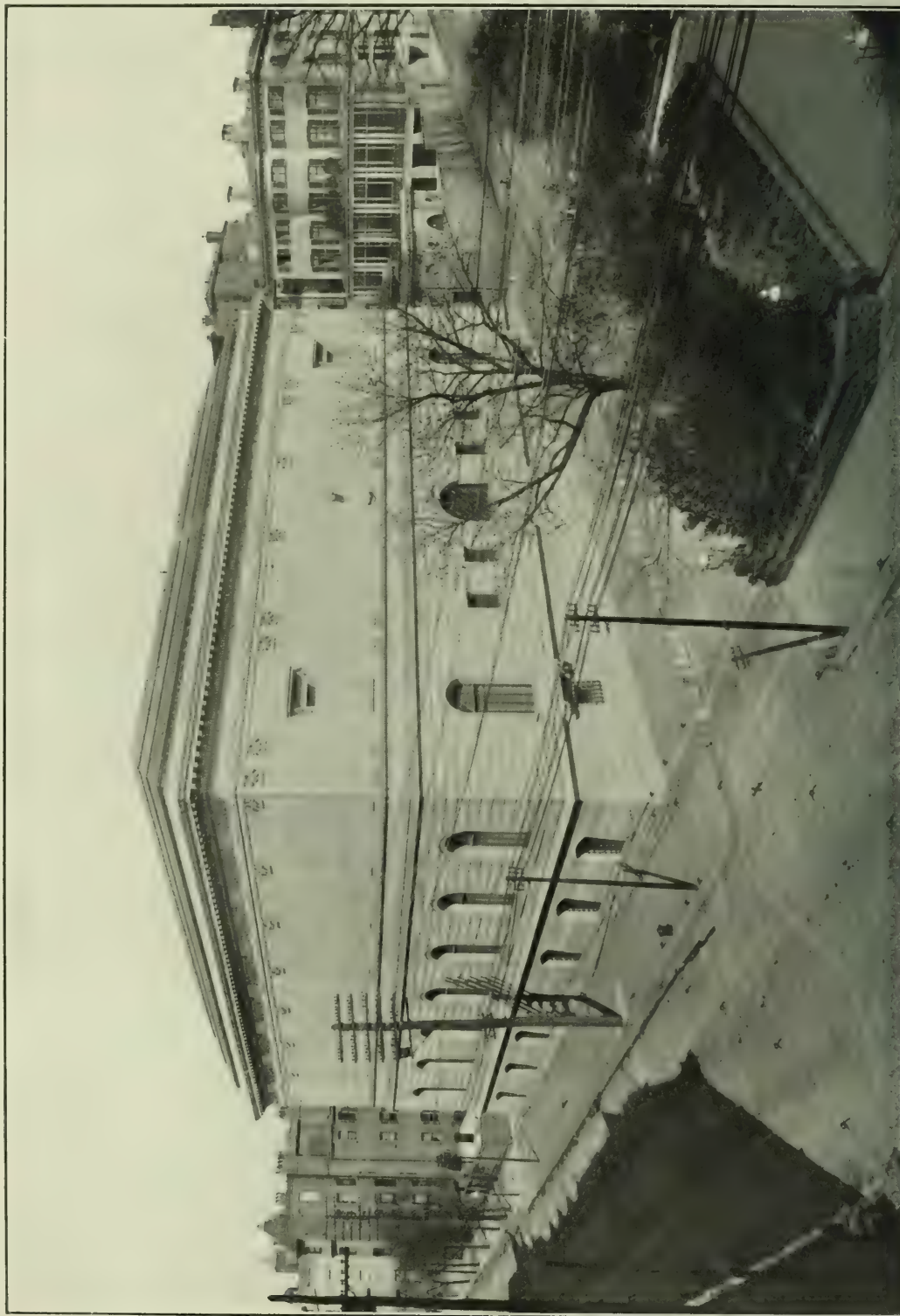
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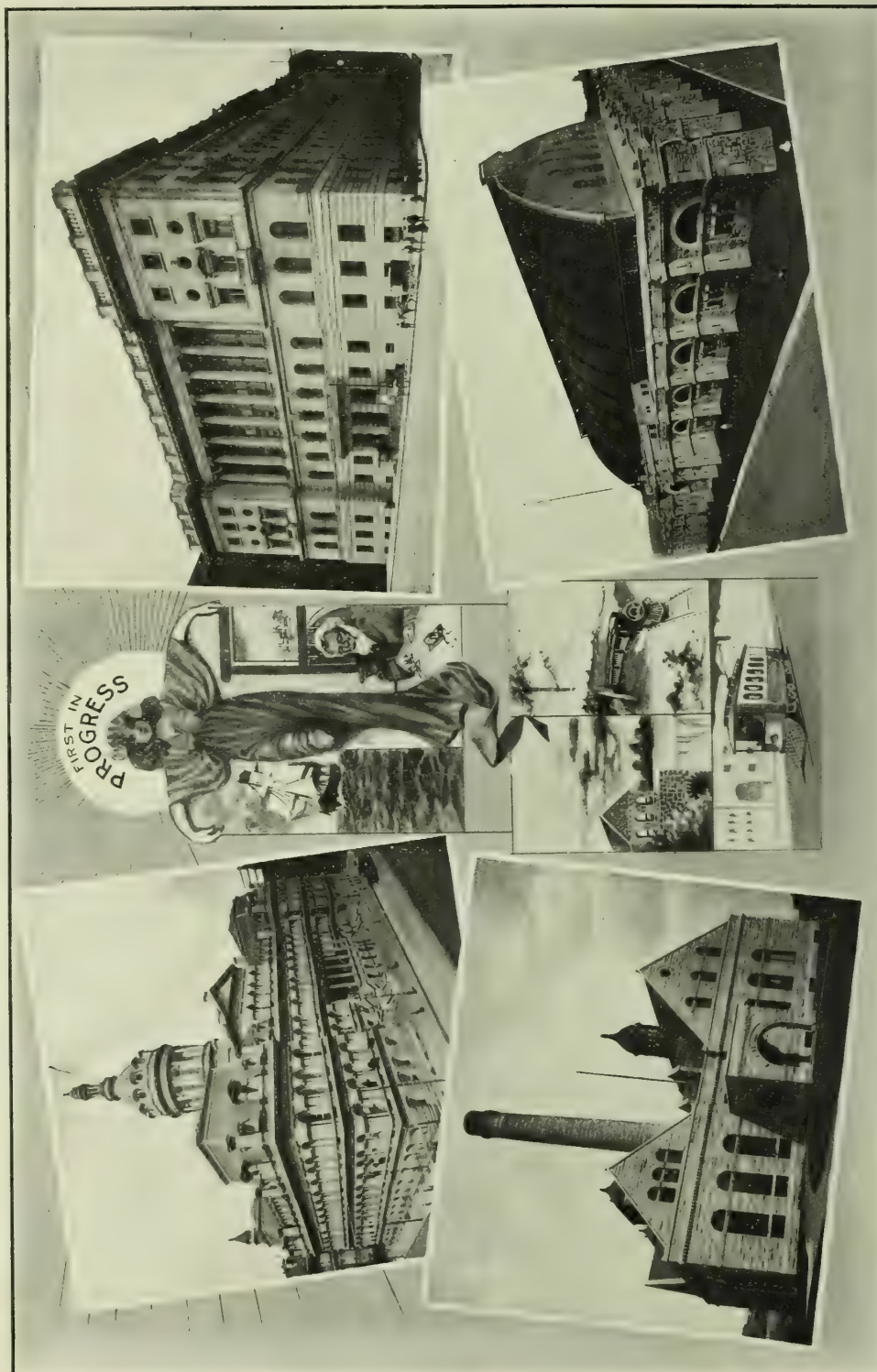
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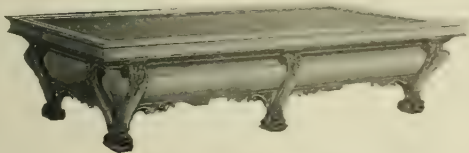
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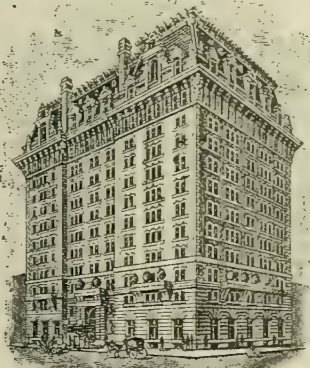
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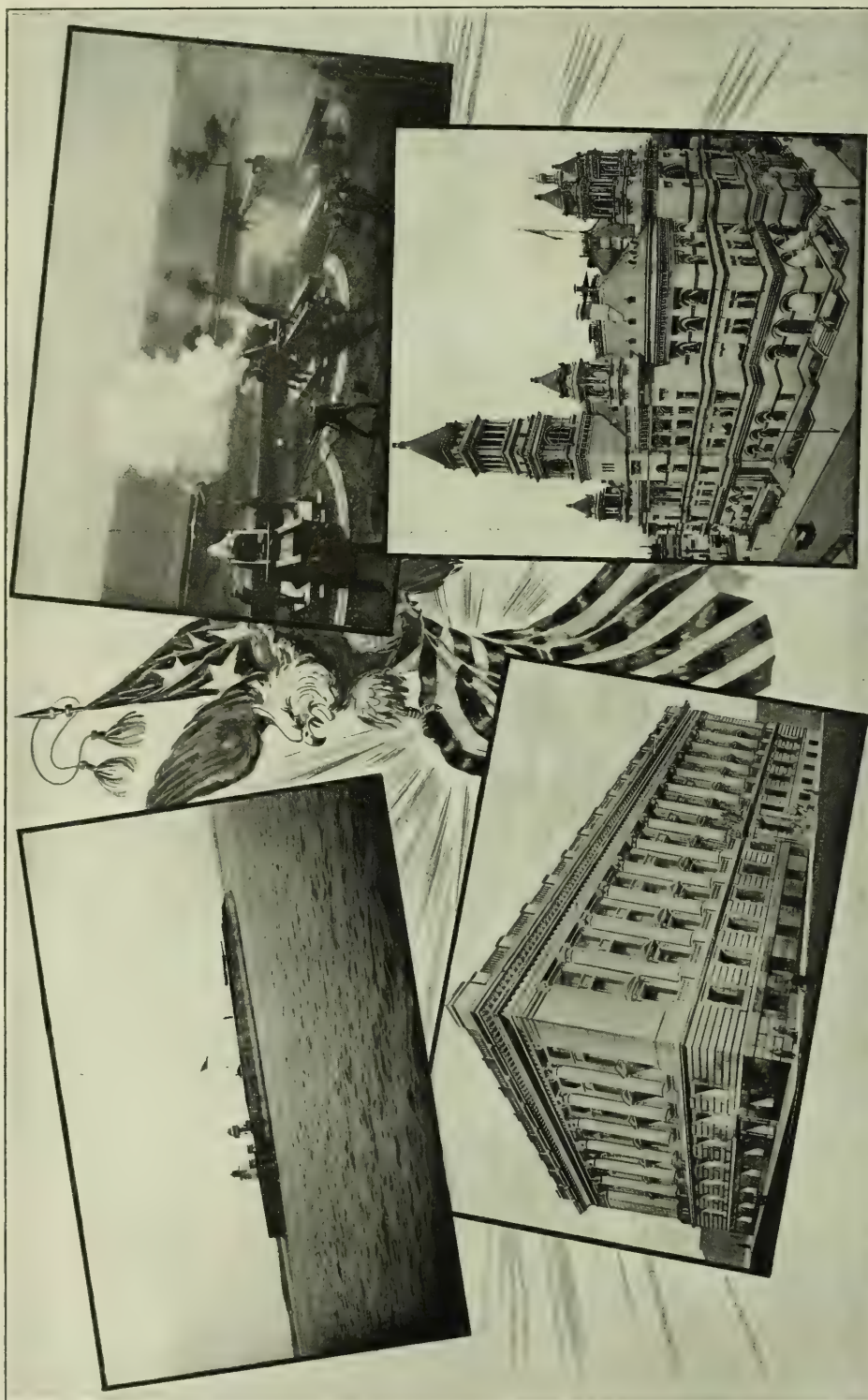
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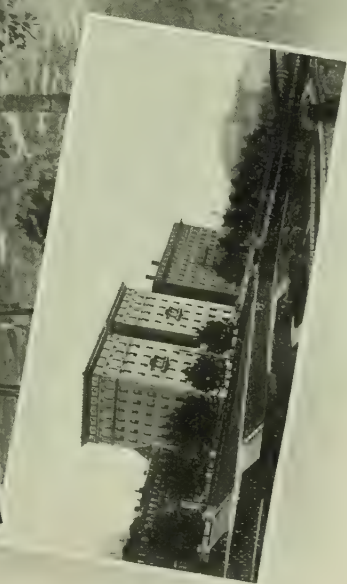
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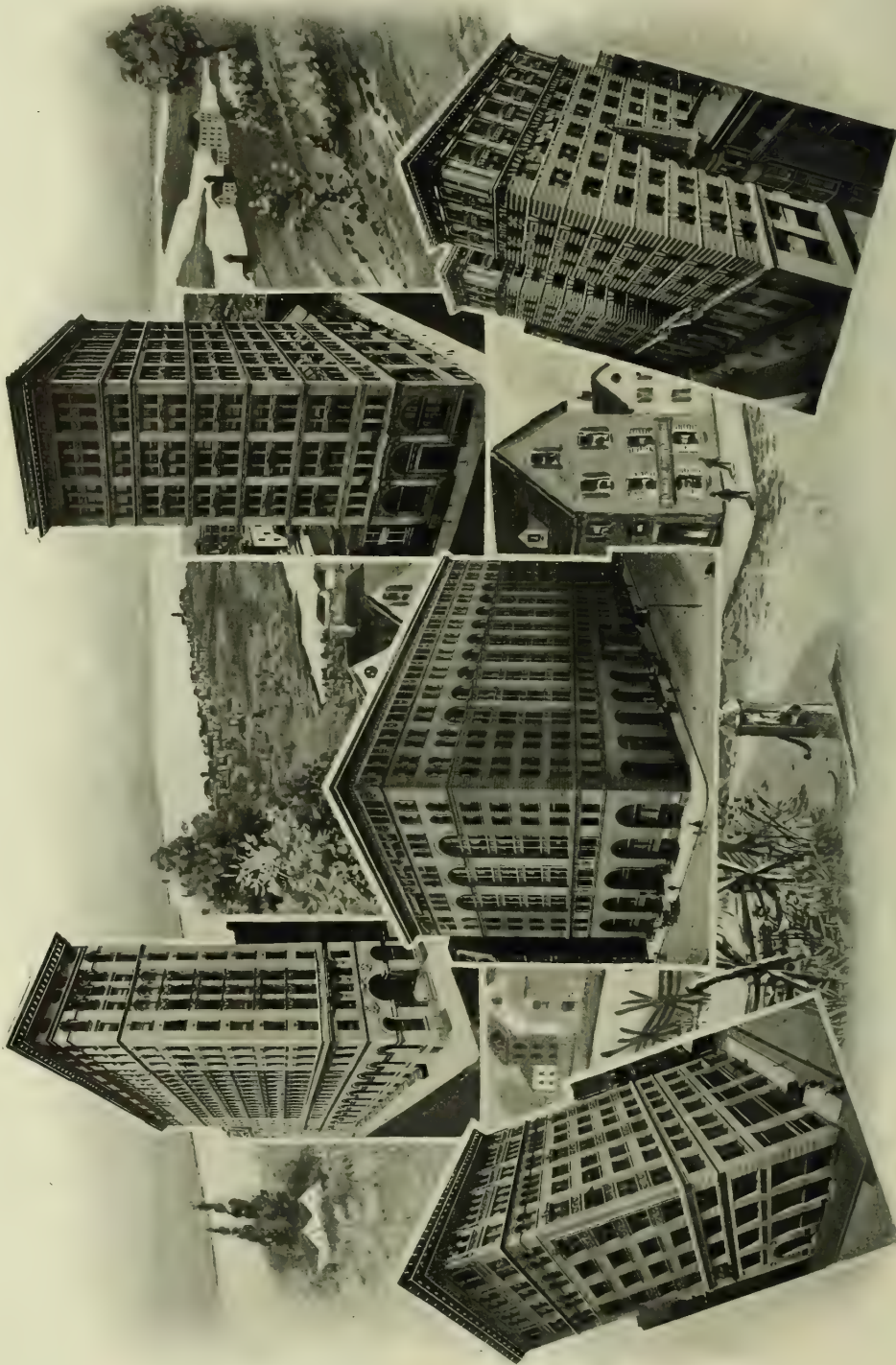
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WM. WALLACE MONUMENT—DRUID HILL PARK.

Scottish patriot, William Wallace; the monument on Mt. Royal avenue to General Watson, a Marylander, who gave his life for his country's cause in the Mexican War; and the Confederate States monument on the same avenue, and the monument on Federal Hill to Col. George Armistead, the commander of Fort McHenry in 1814.

To these and others that have not been mentioned, will soon be added a beautiful monument at Eutaw Place and Lanvale street, to Francis Scott Key, author of the "Star Spangled Banner," which was written during the bombardment of Fort McHenry in 1814. A monument to the Union soldiers and sailors of Maryland is also to be erected soon.

Baltimore has built many monuments of a different character in her great institutions which are renowned throughout the world, such as the Johns Hopkins Hospital and the Johns Hopkins University, the Woman's College and a number of medical schools and colleges, making the city a great educational centre. In art the city has notable structures in the Peabody Institute, the Maryland Institute, and the Walters Art Gallery. A new building for the latter will soon be completed.

The two notable monuments which gained Baltimore the widely known name of the "Monumental City" were the beautiful shaft in memory of Washington in Mount Vernon Place, and the Battle or Baltimore Monument in Monument Square commemorating the defense of Baltimore, September 12, 1814, which is observed as a holiday in the city. The former is in the midst of the finest residence section and art centre, while the latter is in close proximity to the great public buildings and the financial and business districts. These two memorials stand at the head of a long array of monuments, among which may be noted the first monument to Columbus in America, in the grounds of the Samuel Ready School, corner North and Harford avenues; the Wildey and Ridgely monuments in Broadway and Harlem squares, to the founders of Odd Fellowship in America, which had its inception in Baltimore; the monument over the grave of Edgar Allen Poe, at Green and Fayette streets; the monument opposite the Lyric, Mt. Royal avenue and Cathedral street, to the memory of the soldiers of the Maryland Line, who held the foe in check at the battle of Long Island in the Revolutionary War, thus saving the American army from annihilation; the monument in Druid Hill Park to the



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Finest Quality Stopped Ware for Perfumers

Making a special feature of the Stoppering.
Original designs and purest metal

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JOBBER'S IN ALL VARIETIES OF GLASS





S. TEACKLE WALLIS MONUMENT—WASHINGTON PLACE

transportation routes. It ranks among the leading centres of population, being sixth on the list of cities in the United States. The number of inhabitants is now placed at more than 600,000.

Washington, Philadelphia and New York are in close proximity, with frequent train service, the three cities being reached in forty five minutes, two and four hours respectively.

Baltimore is located in the midst of a most beautiful and picturesque region, suggesting a continuous panorama of park lands. All the attractions and pleasures of aquatic sports and life upon the water are available on the broad Patapsco river and Chesapeake Bay, while inland the country is rolling and sufficiently wooded to make it the delight of all observers. The altitudes within a radius of a few miles of the city which can be reached by numerous electric trolley roads, are great enough to make one comfortable and cool in the hot days of summer. For those who wish to go farther, the mountain heights of the Blue Ridge, eighteen hundred feet altitude, are within two hours time by rail, while the seashore resorts of Maryland, Delaware and New Jersey are also accessible in almost as short a period

The city has a large number of churches of the most beautiful architectural types, and is constantly increasing the number.

Baltimore is a financial and wholesale mercantile centre for a large part of the Southern States, and the banking houses and mercantile warehouses are among the best in this country. A tremendous volume of business is transacted every year.

Manufacturing has made rapid strides in Baltimore in recent years, and in many lines Baltimore-made products are shipped all over the world.

One of the greatest assets and advantages of the city is its facilities as a port, which results in a foreign commerce giving the city a leading place among the shipping centres of the country, and yielding a coastwise traffic that is only excelled by New York. The sea food of the Chesapeake Bay and the enormous quantities of vegetable produce from the lands on its borders contribute largely to this traffic.

The conditions surrounding life in Baltimore make it one of the most agreeable and satisfactory places in which to reside. It is a city of homes, with living expenses reasonable, and within easy access of all parts of the country by numerous rail and water



CONFEDERATE MEMORIAL MONUMENT—MT. ROYAL AVE.

Hopkins Place Savings Bank

No. 7 HOPKINS PLACE
BALTIMORE, MD.

Organized, April 1887

Funds April 1, 1888 - - - \$160,353.40
1,380 Depositors

Funds April 1, 1892 - - - \$1,392,118 81
7,062 Depositors

Funds April 1, 1897 - - - \$2,988,988.22
10,963 Depositors

Funds April 1, 1902 - - - \$5,332,551.55
15,307 Depositors

Funds April 1, 1907 - - - \$7,529,220.72
20,085 Depositors

ROBERT M. ROTHER, President
A. WARFIELD MONROE, Treasurer

FRANKLIN SANDERS

THOMAS G. SANDERS

Sanders & George

6 E. LOMBARD STREET

BALTIMORE, MD.

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FINE PLATES and Other Oriental Articles

Gold Medallion China is Frequently Called
Green India

C. & P. PHONE, ST. PAUL 482

First National Bank 17 SOUTH STREET

CAPITAL, \$1,000,000

SURPLUS and PROFITS, \$500,000

DEPOSITS, \$5,500,000

DIRECTORS:

George A. Blake	Natl. W. James
Wm. A. Dickey	Alex. T. Leftwich
J. D. Ferguson	Louis Muller
Jos. R. Foard	Blanchard Randall
Solomon Frank	Wm. C. Rouse
Jos. Friedenwald	Hugh Sisson
Alcacus Hooper	James A. Smyser
John Hubner	James T. Woodward
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You are invited to make this bank your headquarters
for the transaction of any business while in the city

Henry Smith & Sons Company

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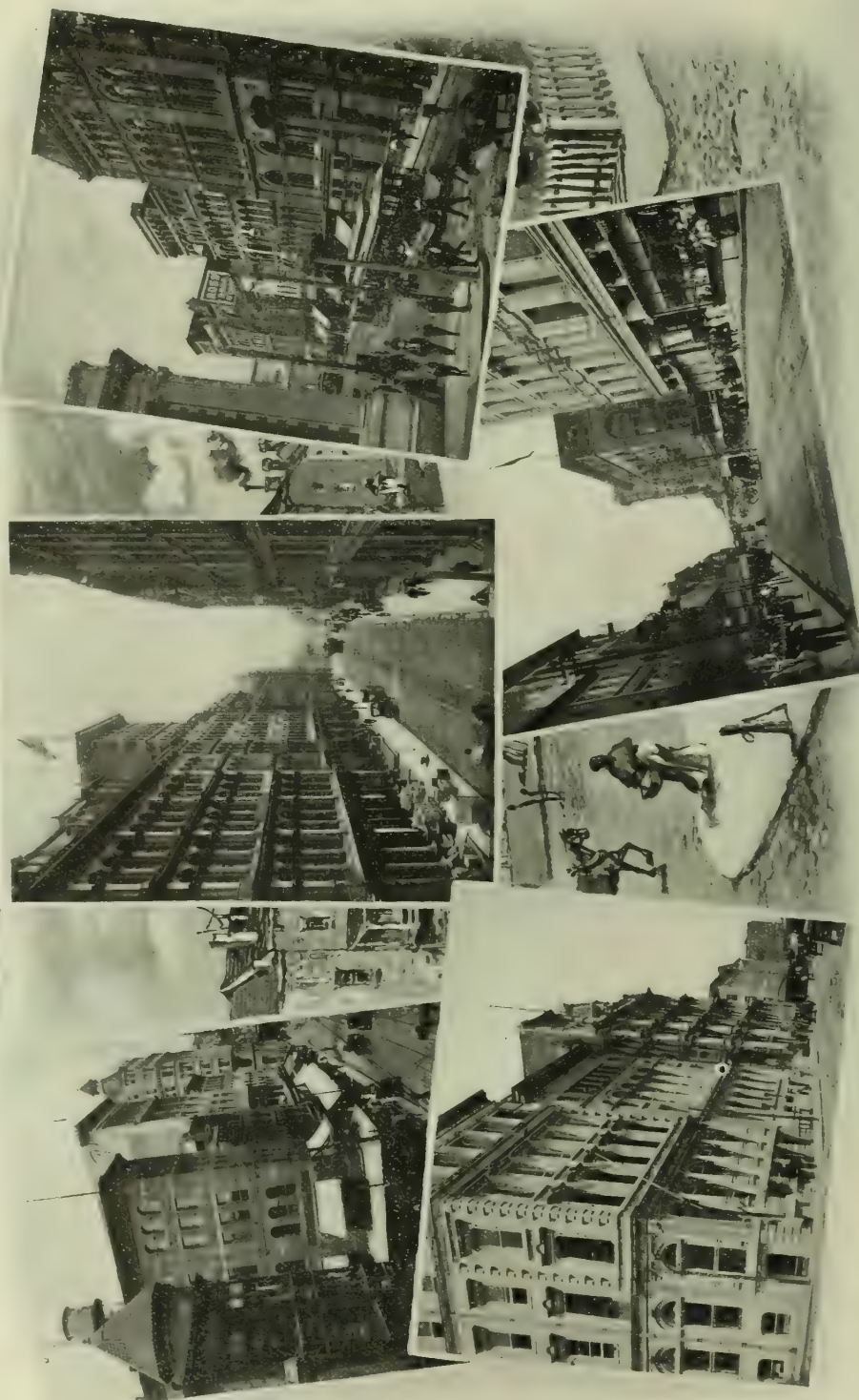
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NEW COURT OF APPEALS -	ANNAPOLIS, MD.
STATE HOUSE - - -	ANNAPOLIS, MD.
MARYLAND INSTITUTE -	BALTIMORE, MD.
NATIONAL MECHANICS BANK	BALTIMORE, MD.
HOPKINS PLACE SAVINGS BANK	BALTIMORE, MD.
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AND TRUST COMPANY

OF PHILADELPHIA
Organized 3 mo., 22nd, 1865

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THE Baltimore Agency of this Company wrote \$1,090,849 new business during 1907, being an increase over 1906, making the total amount in force at this Agency \$18,322,160.

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JONATHAN K. TAYLOR

GENERAL AGENT
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WE SUPPLIED THE PAPER USED FOR
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F.N. McDonald & Co.

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The construction of electric trolley lines during the last fifteen years has caused the city to expand rapidly over the beautiful suburban country which extends in every direction. Many thousands of persons whose places of business are in the city reside in the country or suburban districts the year round, or through the summer months. One of the most picturesque and lovely centres of suburban residences is Roland Park, just north of the city limits; beyond this is Mount Washington; farther west is Park Heights avenue, and Sudbrook, and lying west of the city is Catonsville and Ellicott City. Going eastward from Roland Park we find many fine and elegant homes along Charles street avenue. The intervening country for many miles around is occupied by splendid estates, or has been subdivided into sites for cottages and country homes.

Beyond the suburbs mentioned to the north of the city, lies Green Spring Valley, famous for its sylvan beauty. Extending from east to west for several miles, it lies between the crests of two elevated ridges about a mile apart. Here are some of the finest country homes to be found near Baltimore. This beautiful region retains much of its native glory, being dotted over with woodland and stream. On the southern ridge is the ruin of the old fort erected in colonial times as a frontier outpost against the Indians. Not far distant is the home of Rev. Dr. John F. Goucher, president of the Woman's College, on an elevated spot upward of five hundred feet above tidewater. North of the valley is the old Garrison Church, now called St. Thomas' Protestant Episcopal Church, of which Asbury was offered the rectorship in 1777. At the terminus of the electric railway, eighteen miles from the city in this direction, is the Emory Grove Camp grounds which annually is the scene of one of the greatest camp meetings in Maryland. This Camp Meeting is one of the great rallying places of Methodists in this part of the country. On the southeastern side of the city, twelve miles distant, is Sparrow's Point, one of the great steel rail and ship building plants of the world. The town and plant were built by the Maryland Steel Company. Beyond Sparrow's Point, on the Chesapeake Bay Shore, is a resort constructed by the railway company which is a popular place for Sunday School excursions and the city's population generally.

The climate is healthful and salubrious, not excessively hot in summer or cold in winter. The city is on the direct line of travel between North and South, and is about one day's journey from Florida, Chicago and St. Louis.

The favorable conditions have made Baltimore preeminently a city of homes—homes for the wealthy and homes for persons in more moderate circumstances.

The greatest diversity of food products at the most reasonable cost are available. Houses of all grades of elegance or simplicity may be purchased or rented at moderate figures.

Educational facilities for students are unsurpassed.



JOHNS HOPKINS HOSPITAL—BROADWAY.



From Steel Engraving by John A. Lowell Bank Note Co., Boston, Mass., U. S. A. Copyright, 1906.

NEW UNION STATION, WASHINGTON.

Washington, the National Capital



THE excellence of modern transportation facilities has brought Washington and Baltimore into such close contact that the "Twin Cities" of the Northwest may find their pseudonym transferred to the East at no distant day. The frequent train service between the two cities, which has been provided for some years by the Baltimore & Ohio and the Pennsylvania Railroad Companies, has recently been supplemented by the inauguration of the interurban line of the Washington, Baltimore and Annapolis Electric Railway Company, giving an increased number of cars between Baltimore, Washington and Annapolis. The travel between the two cities is ever increasing.

It seems to be the natural, proper and patriotic course to pursue, when Baltimoreans have entertained guests and shown them the places of interest in the "Monumental City," to take them to Washington, the seat of government of the United States, and rapidly taking front rank among the most beautiful capitals of the world.

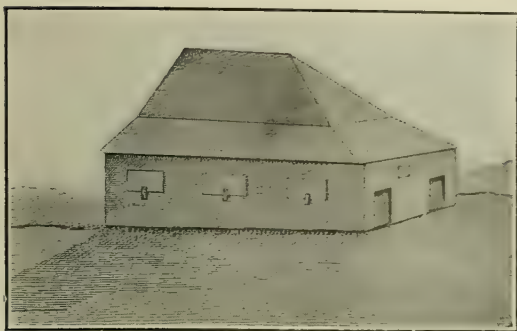
The national authorities are expending millions of dollars every year in the construction of public buildings and statues; in the extension and beautifying of the park system; the opening, grading and paving of avenues, streets and boulevards. This government work of public improvement is now carried on with regard to a comprehensive and systematic plan, devised by a special commission, under authority of Congress, several years ago.

This project, in its completed state, contemplates the surrounding on the north, east and south sides of Capitol Park, in which the Capitol is located, with magnificent structures for government uses, and the occupation of all the area west of the park to the Potomac River, between Pennsylvania and Maryland Avenues, with buildings and boulevards, parks and statues, making this section one of the most superbly beautiful in the world.

The Congressional Library and office buildings for the use of members of the Senate and the House of Representatives have already been completed adjoining the Capitol grounds. The Corcoran Art Gallery, White House, State, War and Navy Department Buildings, the Treasury,



THE NATIONAL CONGRESSIONAL LIBRARY.



OLD TOBACCO WAREHOUSE, WASHINGTON, D. C.

Post Office and new Municipal Buildings, are on the northern margin of the area indicated west of the Capitol, while the Smithsonian Institution, National Museum and Agricultural Department are within its southern border. In the centre of this magnificent setting stands the majestic Washington Monument, five hundred and fifty-five feet five inches high. One of the most impressive features of the plan is a boulevard, several hundred feet in width, extending from the west front of the Capitol to the Monument, and thence on to the Potomac and across an artistically designed bridge to the Virginia shore and the National Cemetery at Arlington. An intersecting boulevard at the

Monument will lead to the White House grounds. This plan when first outlined seemed stupendous, but it is rapidly assuming tangible form, and the great boulevard is under construction.

As a preliminary step, it was necessary to eliminate the Sixth Street railroad station and adjacent tracks of the Pennsylvania Railroad Company, and by the co-operation of the Congress, the Baltimore & Ohio and the Pennsylvania Railroad Companies, one of the finest railroad stations in the world, has been erected three blocks from the Capitol. This was occupied in 1907, and all the steam railroads entering the city now use it.

Washington, owing to the history being made by the American people, is rapidly becoming one of the potent centres of influence throughout the world, and many institutions of great magnitude and importance are being located there. Probably none of these of an educational character are destined to a career of greater usefulness than the American University, which is under construction, and which it is hoped to open in the near



EBENEZER, FIRST CHURCH BUILT IN WASHINGTON BY METHODISTS (1811)



FOUNDRY M. E. CHURCH, WASHINGTON, D. C.

future. Bishop John F. Hurst, a native of Dorchester County, Maryland, was the great prime mover in urging forward this project, and, before his death, had made great progress in assuring the certainty of the enterprise. Bishop McCabe continued the work until his death in December, 1906, and the trustees of the University, in 1907, elected Franklin Hamilton, Ph.D., to the chancellorship. The site includes ninety-two acres, and the assets accumulated aggregate upward of \$2,000,000. The University is intended for post graduate work, and will be "the crown to the educational system of a great church."

The American people have long been accustomed to look upon Washington as a great city because it was the capital of their country; but the vast scale upon which public improvements have been conducted in recent years,



COLLEGE OF HISTORY, AMERICAN UNIVERSITY

coupled with the conspicuous part taken by the United States in international affairs, has brought this country into such prominence that the world is beginning to look to Washington as one of the centres of diplomacy and government that sways the destiny of nations. Its magnificent structures and imposing boulevards are beginning to vie with the great capitals of Europe, and foreign visitors are attracted to the city to see its glories.

This growing importance has also tended to make the city more of a social centre, as well as a rendezvous of diplomatists, and many of the wealthy men of America have recently purchased sites and erected splendid mansions in Washington or its suburbs. Here the great affairs of the nation are settled, and the national government conducts its work, which reaches over a wide range of subjects.



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Instructor in Psychology and Ethics.
Dean of the Faculty.

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Professor of Latin.

A.B. and A.M., St. John's College; Ph.D., Dickinson College.
HANS FROELICHER, PH.D.,
Professor of German Language and Literature and
of Art Criticism.

Ph.D., University of Zurich, 1885.

JOSEPH S. SHEFLOE, PH.D.,
Professor of Romanic Languages.
Librarian.

A.B., Luther College, 1883, and A.M., 1889; University
Scholar and Fellow of Johns Hopkins University, 1888-90; Ph.D.,
Johns Hopkins University, 1890; Fellow by Courtesy, Johns
Hopkins University, 1890-91.

LILIAN WELSH, M.D.,
Professor of Physiology and Hygiene.

M.D., Woman's Medical College of Pennsylvania, 1889.

THADDEUS P. THOMAS, PH.D.,
Professor of Economics and Sociology.

Ph.B., A.M., University of Tennessee, 1885-1887; Fellow in
History, Vanderbilt University, 1891-92; Ph.D., Johns Hopkins
University, 1895.

CHARLES C. BLACKSHEAR, PH.D.,
Professor of Chemistry.

A.B., Mercer University, 1881; University Scholar of Johns
Hopkins University, 1890; Ph.D., Johns Hopkins University,
1890.

WILLIAM H. MALTBIE, PH.D.,
Professor of Mathematics.

A.B., Ohio Wesleyan University, 1890; A.M., 1892; Fellow
of Johns Hopkins University, 1894-95; Ph.D., Johns Hopkins
University, 1895.

CHARLES W. HODELL, PH.D.,
Professor of the English Language and Literature.

A.B., De Pauw University, 1892; Ph.D., Cornell University,
1894; Fellow in English, Cornell University, 1893-94.

ELEANOR LOUISA LORD, PH.D.,
Professor of History.

A.B., A.M., Smith College, 1887, 1890; Fellow in History,
Bryn Mawr College, 1888-89 and 1895-96; Holder of the European
Fellowship of the Woman's Educational Association of Boston,
and Student in History at Newnham College, University of
Cambridge, England, 1894-95; Ph.D., Bryn Mawr College, 1896.

FANNY COOK GATES, A.M.,
Professor of Physics.

A.B., A.M., Northwestern University, 1894, 1895; Fellow in
Mathematics, Northwestern University, 1894-95; Holder of the
Bryn Mawr Scholarship, 1895-96; Fellow in Mathematics, Bryn
Mawr College, 1896-97; Holder of European Fellowship of the
Association of Collegiate Alumnae, 1897-98; Graduate Student
in Physics; University of Göttingen, Zürich Polytechnicum,
1897-98.

WILLIAM E. KELLCOTT, PH.D.,
Professor of Biology.

Ph.B. Ohio State University, 1898; Ph.D., Columbia Uni-
versity, 1904.

LILA V. NORTH, A.B.,
Associate Professor of Greek.

A.B., Bryn Mawr College, 1895; University of Leipsic, 1895-96.

CLARA LATIMER BACON, A.M.,
Associate Professor of Mathematics.

A.B., Wellesley College, 1890; A.M., University of Chicago, 1904.

ELLA ADELAIDE KNAPP, PH.D.,
Associate Professor of Rhetoric.

A.B., Kalamazoo College, 1888; A.M., University of Michi-
gan, 1890; Ph.D., University of Michigan, 1899.

FORREST SHREVE, PH.D.,
Associate Professor of Botany.

A.B., Johns Hopkins University, 1901; Fellow, 1904-05;
Ph.D., 1905; Adam T. Bruce Fellow, 1905-06.

MAY LANSFIELD KELLER, PH.D.,
Associate Professor of English.

A.B., Woman's College of Baltimore, 1898; Graduate Stu-
dent, University of Chicago, 1900; Holder of European Fellow-
ship of W.C.B., 1901-02; Graduate Student at the University of
Berlin and Heidelberg, 1901-04; Ph.D., Heidelberg, 1904.

GRACE S. WILLIAMS, PH.D.,
Associate Professor of Romanic Languages.

A.B., Knox College, 1897; Graduate Student in Columbia
University, 1898-99; Sorbonne Collège de France, Ecole des
Chartes, Ecole Pratique des Hautes Etudes, 1899-1900 and 1905-06;
Istituto di Studi Superiori, Florence; Rome; Madrid, 1900-01;
Holder of the European Fellowship of the Woman's Educational
Association of Boston, 1900-01; Elève Titulaire de l'Ecole Pra-
tique des Hautes Etudes, 1901 and 1915-06; Ph.D., Columbia
University, 1907; Instructor in Romance Languages, University
of Missouri, 1902-07.

ARTHUR BARNEVELD BIBBINS, PH.B.,
Associate Professor of Geology.
Curator.

Ph.B., Albion College, 1887; Member of the Maryland Geo-
logical Survey, Member of the United States Geological Survey,
Fellow of the Geological Society of America and of the American
Association for the Advancement of Science.

JOHNETTA VAN METER, A.B.,
Instructor in German.

A.B., Woman's College of Baltimore, 1894; Holder of Euro-
pean Fellowship of the Woman's College of Baltimore and
Graduate Student at the Universities of Berlin and Heidelberg,
1900-01.

LENA VAUGHN, S.B.,
Instructor in Physics.

S.B., University of Chicago, 1902; Graduate Student and
Scholar in Physics, University of Chicago, 1902-04.

JESSIE S. WENNER, A.B.,
Instructor in Latin.

A.B., Woman's College of Baltimore, 1896.

ANNIE HELOISE ABEL, PH.D.,
Instructor in History.

A.B., 1898 Kansas State University; A.M., 1900, Kansas State
University; Ph.D., 1905, Yale University.

MARY GRIER WILLSON, A.M.,
Instructor in Rhetoric.

A.B., 1903, Pennsylvania College for Women; A.M., 1904,
University of Pennsylvania.

EDITH C. BELLAMY, A.B.,
Instructor in Physics.

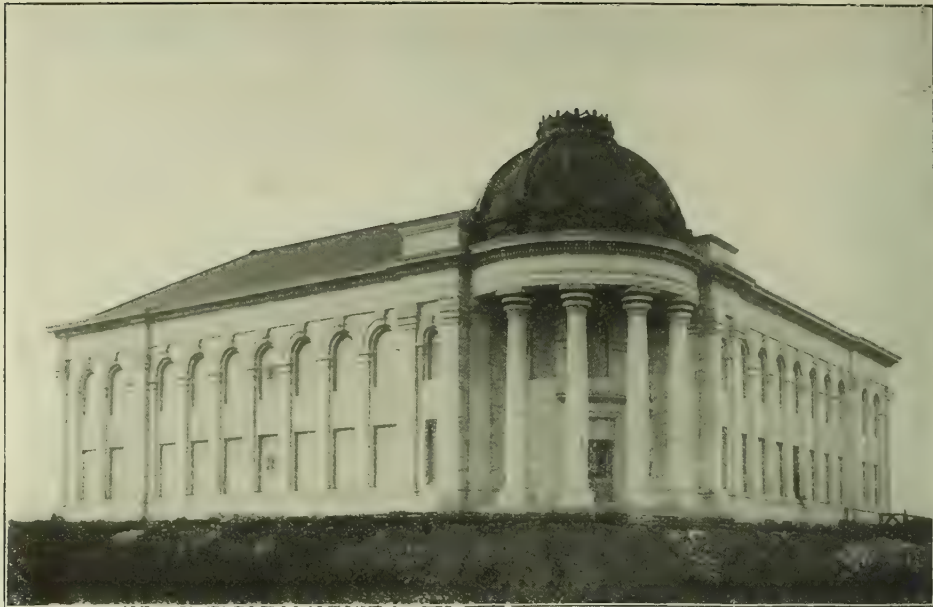
A.B., University of Chicago, 1903; Graduate Student, 1905-06.

HILDA ERIKSON,
Instructor in Physical Training.

Graduate of the Royal Central Gymnastic Institute, Stock-
holm, Sweden.

HILDA C. RODWAY,
Instructor in Physical Training.

Graduate of Madame Osterberg's Physical Training College,
Kent, England.



COLLEGE OF GOVERNMENT—MCKINLEY MEMORIAL, AMERICAN UNIVERSITY

The student finds great storehouses of information in the Congressional Library and the various governmental departments that are carrying on scientific investigations. When one tires of the city, he may seek recreation on the Potomac River, or take a trip to Mount Vernon, Fort Myer, the Arlington Cemetery or the National Soldiers' Home, which are all within a short distance of the city.

The increasing population and importance of Washington has naturally tended to add to its commercial influence, which is growing in keeping with other elements of progress.



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Leave Baltimore every hour on the half hour, from 5.30 a. m. until 11.30 p. m. and 12 o'clock midnight.

Leave Washington every hour on the half hour, from 6.30 a. m. until 11.30 p. m.

BALTIMORE AND ANNAPOLIS DIVISION—Hourly. Running Time, 1 Hour.

Leave Baltimore every hour, from 6.50 a. m. until 7.50 p. m., and at 9.50 and 11.50 p. m.

Leave Annapolis every hour, from 5.35 a. m. until 6.35 p. m., and at 8.35 and 10.35 p. m.

WASHINGTON AND ANNAPOLIS DIVISION—Hourly. Running Time, 1 Hour, 20 minutes.

Leave Washington every hour, from 6.30 a. m. until 7.30 p. m., and at 9.30 and 11.30 p. m.

Leave Annapolis every hour, from 5.35 a. m. until 6.35 p. m., and at 8.35 and 10.35 p. m.

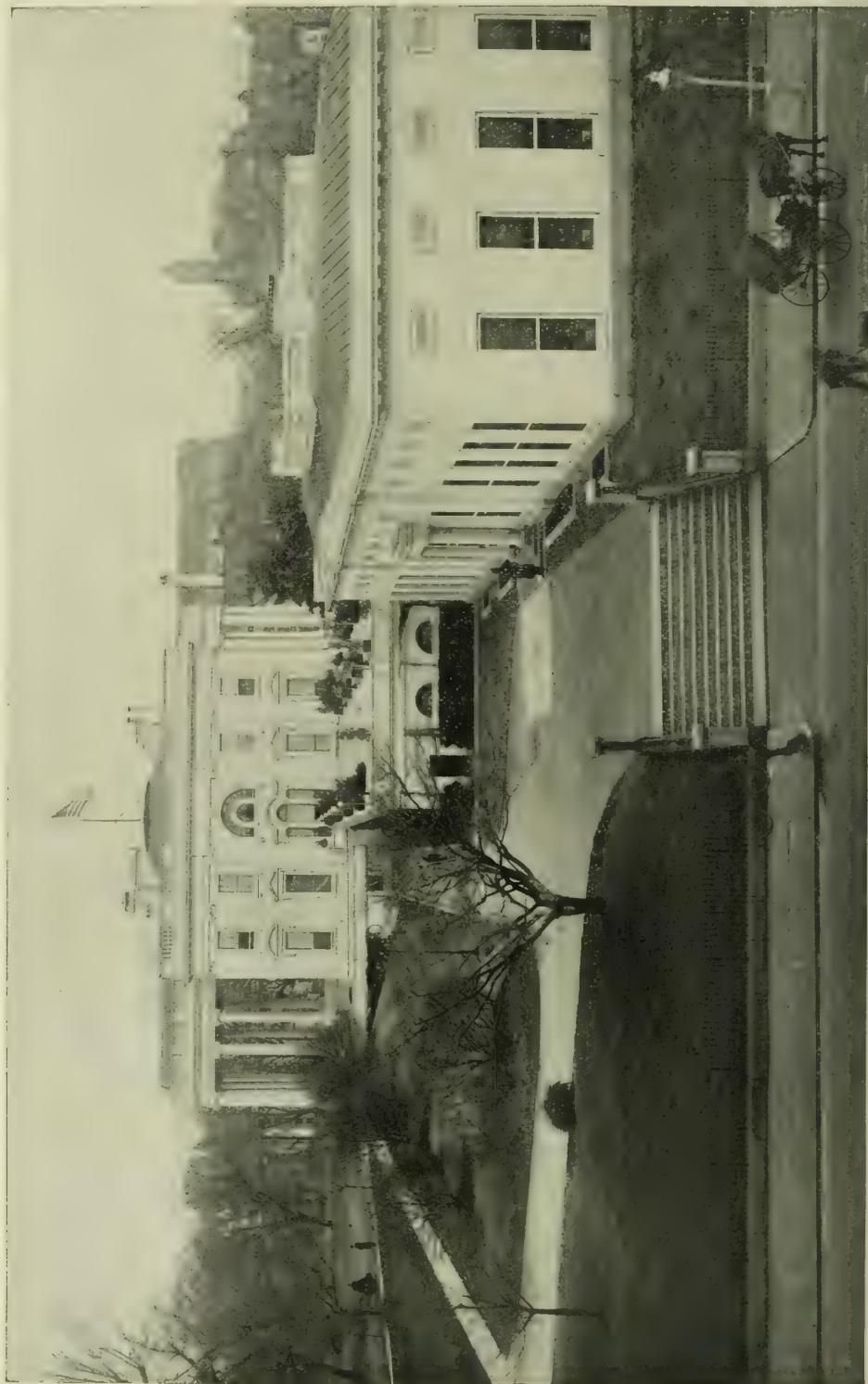
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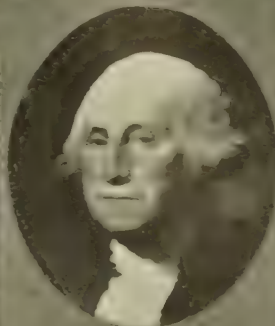
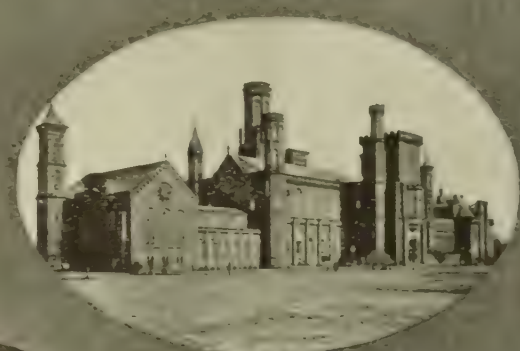
Between Baltimore and Annapolis, One Way, 60c; Round Trip, \$1.00

Between Washington and Annapolis, One Way, 75c; Round Trip, \$1.25

FOR ADDITIONAL INFORMATION, INQUIRE OF TICKET AGENTS.



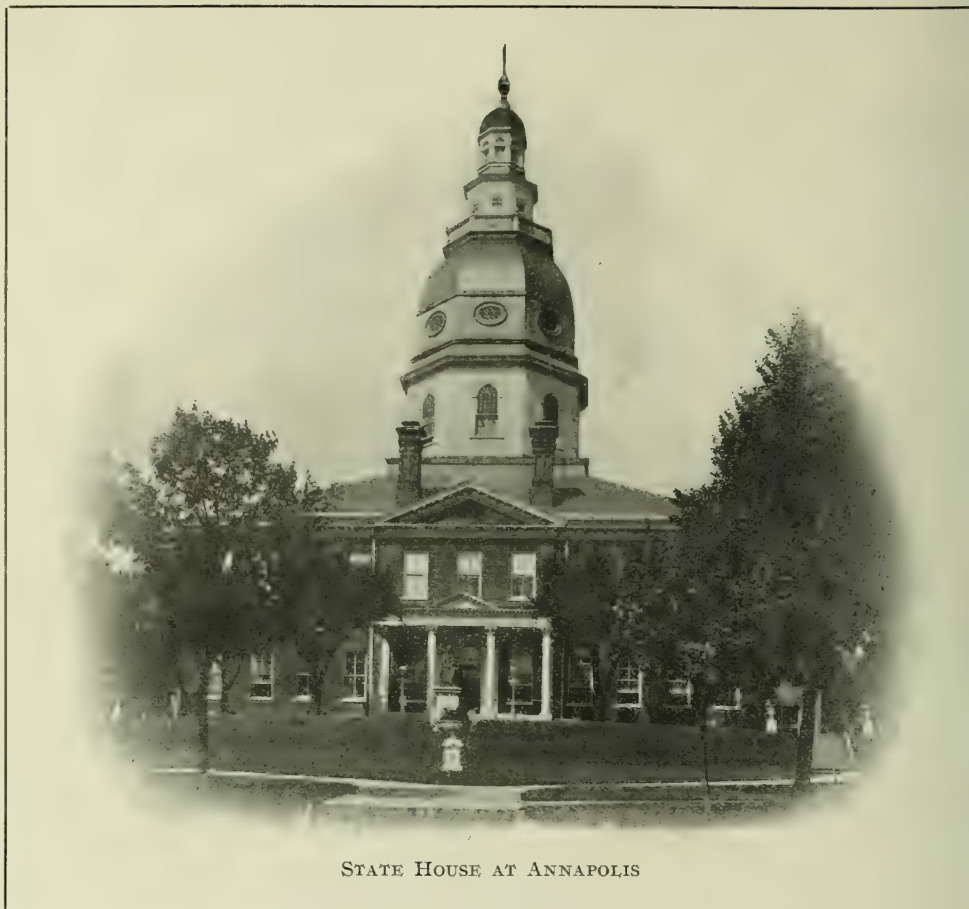
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THE CAPITOL
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MOUNT VERNON

WASHINGTON NATIONAL MONUMENT
GEO. WASHINGTON

POST OFFICE
TREASURY DEPARTMENT
SMITHSONIAN INSTITUTION
TOMB OF WASHINGTON



STATE HOUSE AT ANNAPOLIS



Annapolis



BALTIMORE, which was laid out on a tract of sixty acres of land in 1729, is one of the old cities of the United States, but Annapolis, the capital of Maryland, from 1694 antedates it by many years. The development of Baltimore into a great city, with hundreds of thousands of people and miles of streets and houses, tends to obliterate the old landmarks, or obscure them so that they pass away unobserved.

But Annapolis is one of the most unique and interesting places in the world, in that its history stretches into four centuries, yet it remains a city of about 10,000 population; one of the most famed of American cities in colonial days, it has gathered new laurels in the recent past; the seat of the greatest naval training school in the world, and supplied with other modern and up-to-date buildings and improvements, yet it retains on every side the landmarks of its antiquity. These ancient structures are the pride of its people and the delight of the visitor who comes from near and far to behold this composite city of the ancient and the modern.

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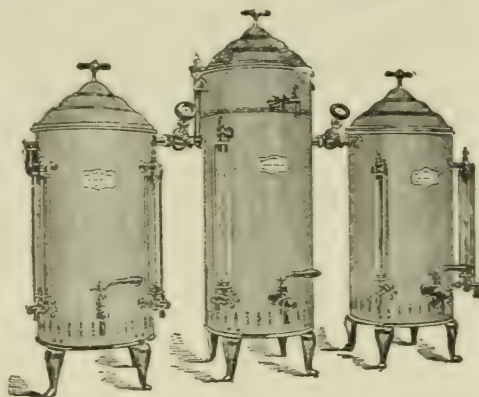
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330 N. CHARLES STREET

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The **RECOGNIZED SUPERIOR** of all
Imported and Domestic

Cocoas and Chocolates





BANCROFT HALL, THE ARMORY AND SEAMANSHIP BUILDING FROM THE WATER FRONT.

The first step to renown for Annapolis was the transfer of the capital of the colony from St. Mary's City, where the first settlement was made in 1634. During its colonial period the new capital became one of the great centres of official and social life. Its location on the banks of the Severn, one of the most beautiful rivers in the world, is most picturesque, giving an outlook across the harbor and the Chesapeake Bay to Kent Island on the Eastern Shore.

As the events of the Revolutionary period unfolded, the city became the scene of many historic events. The burning of the Peggy Stewart as an emphatic expression of resistance to unjust taxation without representation, has passed into history. The old State House, built before the Revolution, was the seat of government for the united colonies for a time, and in its famous Senate chamber General George Washington resigned his commission as commander-in-chief of the American forces at the close of the war. The room has recently been restored to its former appearance, while a new annex, much larger than the old building, has been added, but without changing the appearance of the old structure, on the north, east and south sides. The State House is on a commanding eminence facing the east, encircled by a street from which radiate streets to all points of the compass. Just over the way is the Governor's mansion, a fine home of comparatively recent date, and near by a handsome new building in which the Court of Appeals sits and containing various departments of the State government.

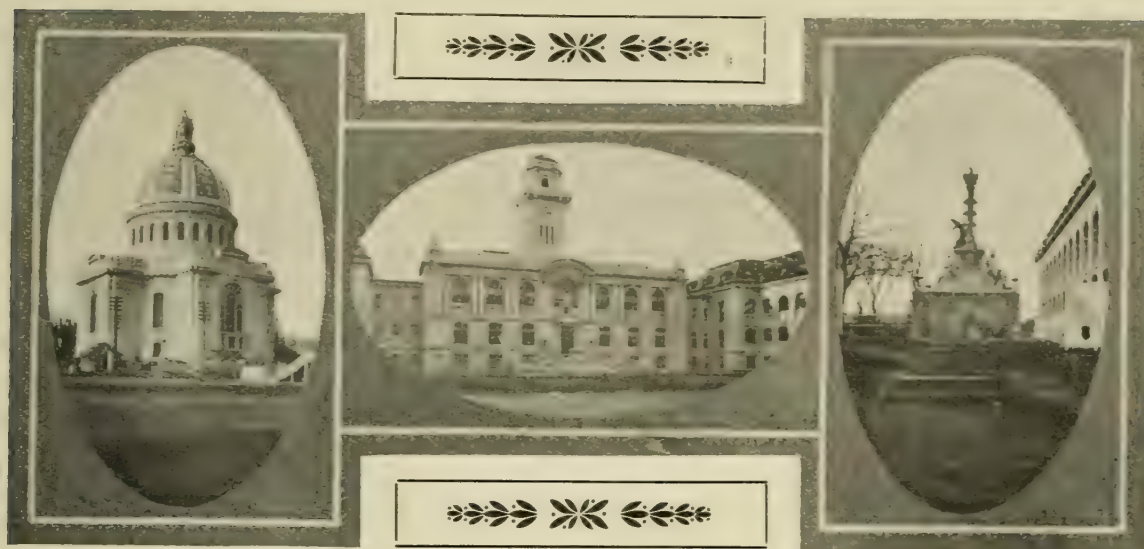
One hundred yards west of the State House and beyond the Governor's mansion is St. Anne's Protestant Episcopal Church, in the centre of a second circle with radiating avenues. The St. Anne's parish is one of the oldest in Maryland.

Facing Church Circle is a splendid new post-office, built by the Federal government in the colonial style of architecture. A short distance north of the State House are the buildings and grounds of St. John's College, the outgrowth of King William's School of Colonial days.

Extending nearly a mile across the Severn River front of the peninsula on which Annapolis is located, and along the northeastern part of the city, is the United States Naval Academy, famed throughout the world as the training school for the officers of the United States Navy. The American Navy has been the pride of the nation and the reconstruction of its training school during the last nine years at a cost of \$10,000,000 has been watched with eager interest.



THE U. S. SHIP SEVERN, ONE OF THE PRACTICE SHIPS OF THE MIDSHIPMEN.



THE CHAPEL.

THE LIBRARY.

MEMORIAL TO DEPARTED HEROES.

The Naval Academy is two miles from the Chesapeake Bay and from this site fifty square miles of navigable waters are within view. The area of the Naval Academy grounds includes two hundred acres. Attached to these grounds by a bridge over College Creek on the northwest extending up the river is "The Government Farm," consisting of one hundred and fourteen acres and a naval cemetery. On this is located the quarters of the Marine Guard of the Naval Academy and the School of Application for the education of officers for the Marine Corps. Opposite, on the north side of the river, is Fort Madison and its adjacent grounds of ninety acres. On these are located the 1,000-yard rifle range used by the midshipmen.

The Naval Academy was established October 10, 1845. Its graduates have added greatly to the fame of the American navy, and it enjoys the reputation of being the best training school of its kind in the world. Its plant and equipment were for many years far from all that might have been desired. Ten years ago this unsatisfactory condition was officially recognized and the Congress made provision for the work of reconstruction, which once begun, has been carried steadily forward, until it is now nearly completed. We have abridged from the "Book of the Royal Blue" for December, 1907, a description of the work.

"The first sod of the new Naval Academy was turned April 24, 1899, by the oldest living graduate of the school then in the active service of his country.

"The buildings are grouped for economy in time in the practical working of the Academy. The main group consists of Bancroft Hall, the quarters of the midshipmen, 630 by 350 feet, with 900 rooms; the Armory and the Seamanship Building, each 400 by 110 feet, and both connected by covered ways with Bancroft Hall, making an edifice 1280 feet in extent, said to be the longest building in the world. This group overlooks old Fort Severn, built in 1808, and the parade ground along the southeastern water front.

"A second group includes the Grand Chapel, 180 by 180 feet, and 168 feet high, with a beautiful dome, cupola and spire, the Administration Building, and the Superintendent's Residence.

"The academic group, including the Library, buildings for the Departments of Physics and Chemistry, and Mathematics and Mechanics, is 400 by 350 feet.

"The Steam-Engineering Department, its annex and the power-house, which is 200 by 100 feet, make a fourth group.

"A fifth group consists of handsome rows of houses, about one mile long, extending from the Severn to Dorsey's or College Creek. There is a break in the continuity of these rows of houses made by three squares of Annapolis property, which it is anticipated Congress will acquire, giving the Academy grounds a straight line on the side towards the city."

On every side the visitor will find in Annapolis beautiful old homes illustrating the best types of colonial architecture, and it is said that no place in the United States has such a rich store of these antique gems.



NATIONAL MONUMENT, NATIONAL CEMETERY, GETTYSBURG.



Gettysburg



THE placid pose of this noble shaft of marble presents a striking contrast to the din and wreck of battle that rolled in tumultuous discord over the hills of Gettysburg during the first three days of July, 1863. Peace reigns where war once gorged her sanguinary thirst. The memories of that conflict are stalking down the "dim and long-drawn" aisles of time. But history, written in blood, was made in those days. A nation's life was hanging in the balance. The flood tide of danger dashed in all its fury and strength against the fabric of Federal government. Warp and woof withstood the fray and the nation survived in all its magnified glory.

The struggle on the field of Gettysburg was one of the most momentous of the Civil War, and has appropriately been termed the "High-water mark of the Confederacy." Its significance in the saving of the nation has been fully recognized, and the National Monument, erected in the midst of the graves of the thousands of brave and noble men who gave their lives for their country's cause, has been supplemented by hundreds of unique and beautiful statues, columns, shafts and stones for miles around marking the location of the respective regiments who shared in this great battle.

The tide of war has been supplanted by the tide of travel, and many thousands of Americans and visitors from foreign lands come hither to quaff at the fountain of patriotism, indulge in the twentieth century lust for sight-seeing, or perchance, rekindle the memories of a personal participation in the stirring scenes of '63, or drop a tear or place a wreath upon the sod that shrouds a friend or companion in arms.

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GEN. MEADE'S HEADQUARTERS AT GETTYSBURG.

The city is a place of a few thousand inhabitants, the county seat of Adams county, Pennsylvania, and upwards of sixty miles from Baltimore. The surrounding country is beautiful and fertile, stretching away a few miles to the mountain heights of the Blue Ridge. The people are prosperous and thrifty. Agricultural pursuits are followed with the most gratifying results. But with all her creditable and well deserved elements of success, Gettysburg would probably have existed throughout the ages, "unhonored and unsung," if the mutations of war had not peopled her hills and valleys with heavy guns and "first-class fighting men who have written their names in flame and glory upon the annals of their country, and incidentally made Gettysburg world-famed." And so the compensating care of a kind Providence brings the little city renown, visitors and wealth in lieu of the losses, horrors and devastation of the days that have fled.

The dedication of the national cemetery at Gettysburg, November 19, 1863, gave birth to the famous utterance of President Lincoln delivered in his address that day, "that we here highly resolve . . . that government of the people, by the people, for the people, shall not perish from the earth."

The multitudes who go to Gettysburg find a national cemetery surrounding the monument shown in our illustration kept with the utmost care, and as the scenes of the three-days' battle are traversed, the park-like aspect of the country testifies to the faithful efforts that have been made to suitably preserve and mark all the important points on the battleground. Well informed guides are available and are constantly surrounded by eager and interested audiences absorbed in the recital of the many thrilling incidents of the fight. Few persons who have the opportunity miss a visit to Gettysburg.



GEN. LEE'S HEADQUARTERS AT GETTYSBURG.

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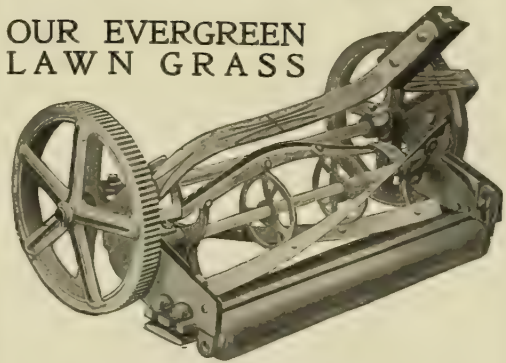
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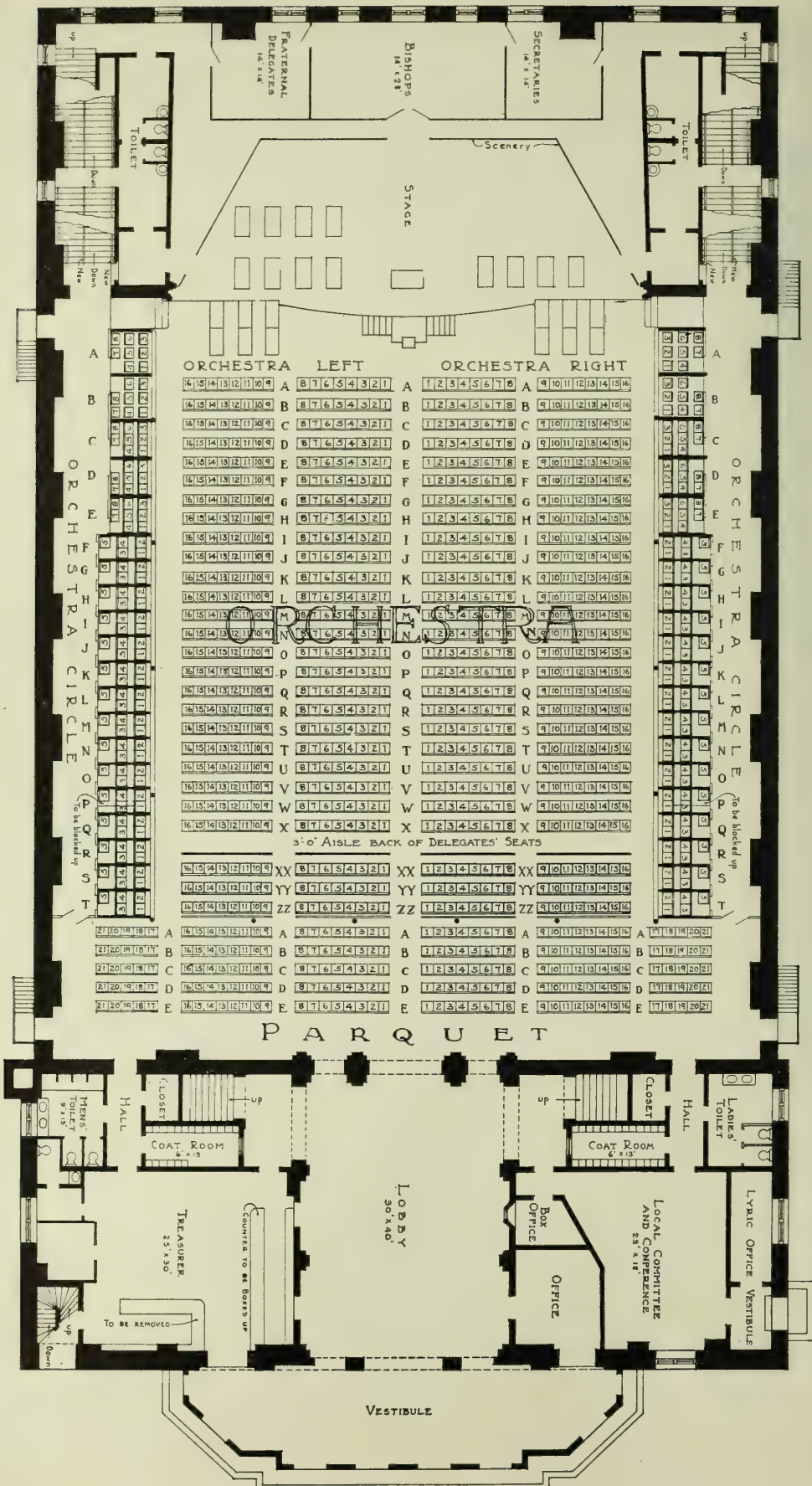
MARYLAND AVE.

NOTE: Delegates will occupy the Orchestra; all rows A to X inclusive
SEATS TO BE SOLD
Rows A to X, ZZ back of delegates' seats.
All Boxes A to T, each side, in Orchestra Circle
FREE SEATS
Rows A B C D and E in Parquet.
Due notice will be given of public sale of seats.

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Methodist Episcopal Church
MAY 1908
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Scale 1/4 inch = 1 foot

FIRST FLOOR PLAN



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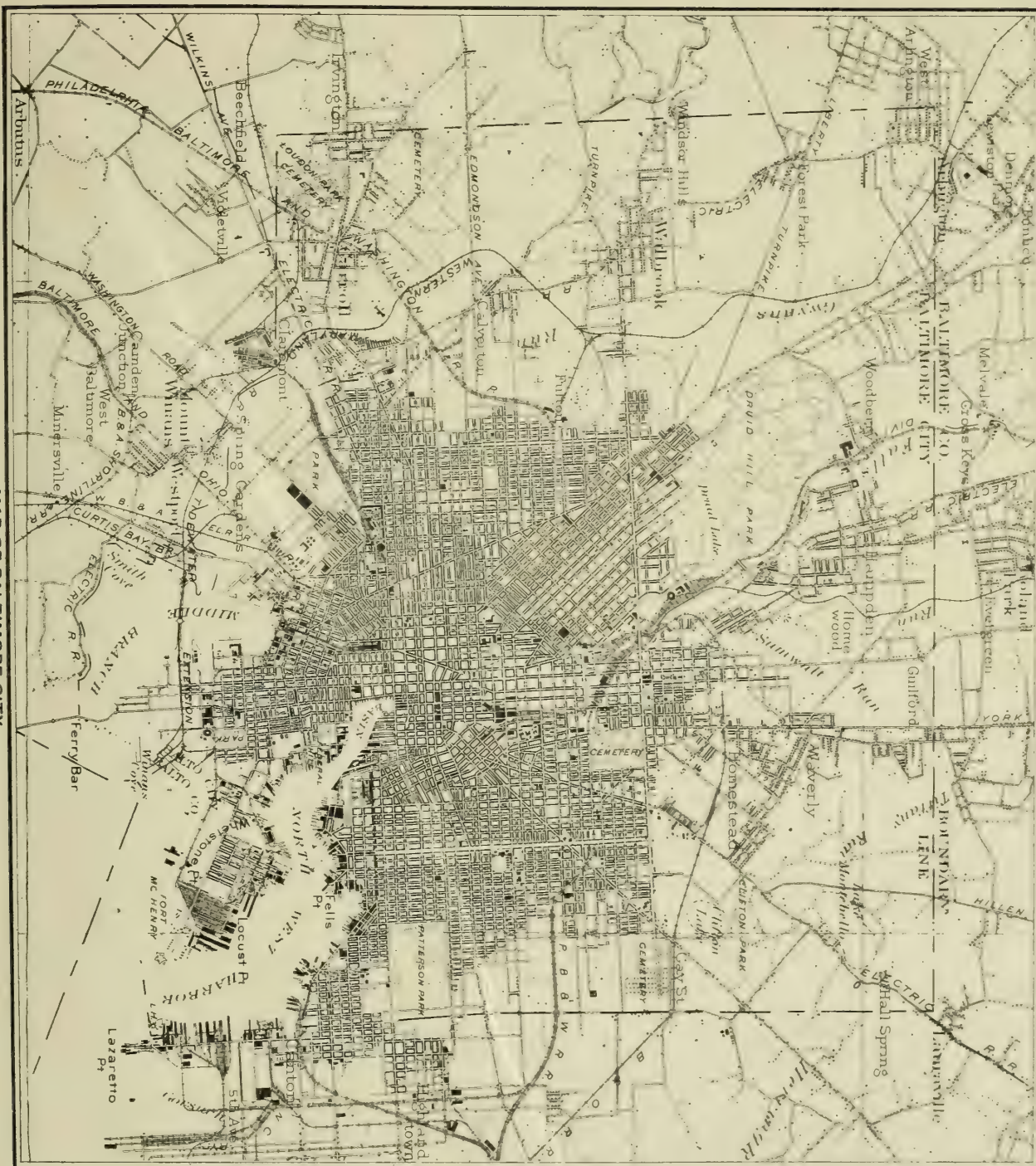
HOMOEOPATHIC VIALS

CORKS

THE BALTIMORE ANNUAL CONFERENCE'S (UNDIVIDED) TERRITORY



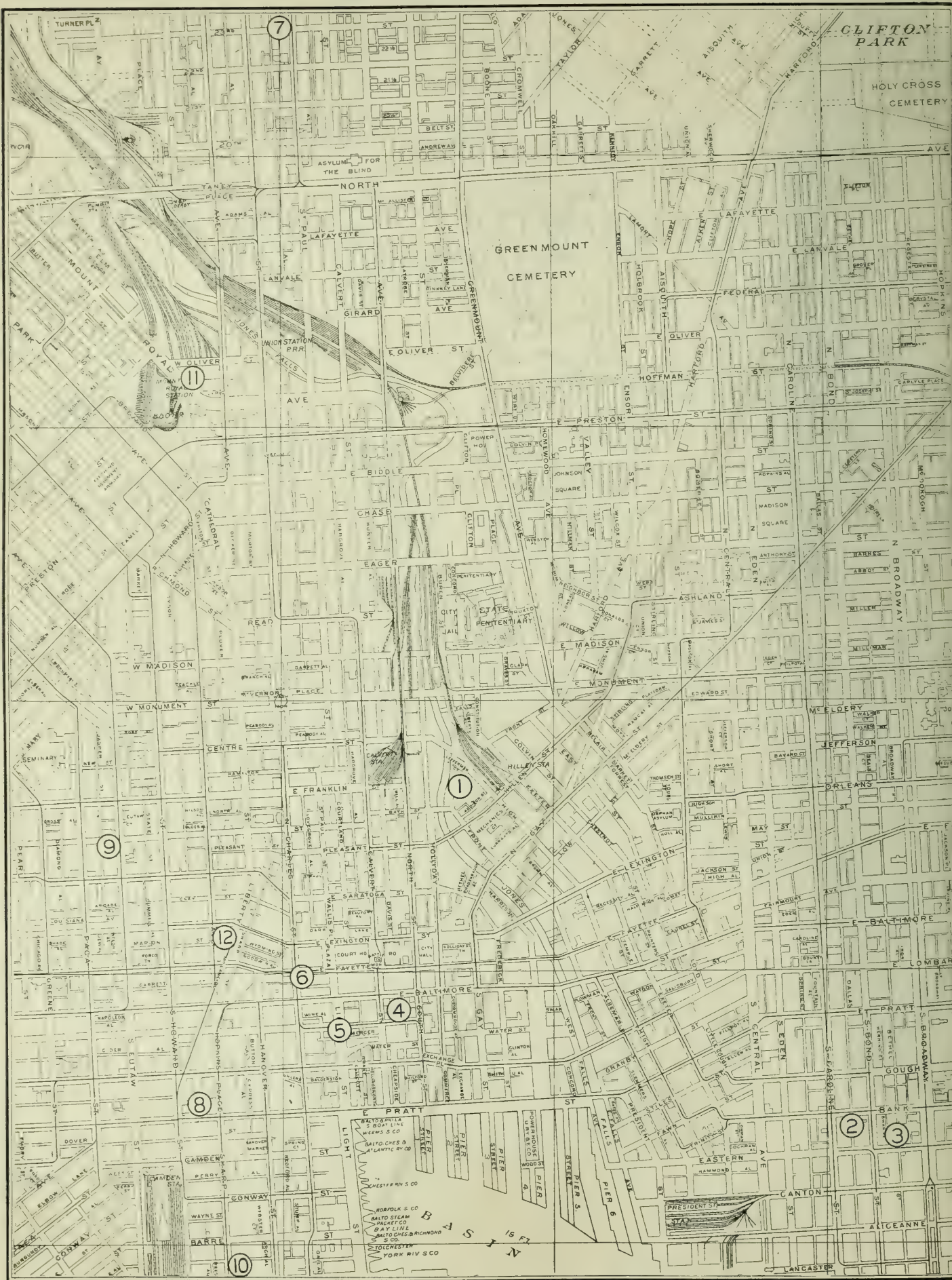
From the territory shown in this map has been formed the Central Pennsylvania Conference's territory and parts of the West Virginia, Wilmington and Delaware Conferences. The present territory of the Baltimore Conference is located between the Potomac River and the Pennsylvania line, the Chesapeake Bay and Susquehanna River to the ridge of the Allegheny Mountains, with a few stations in the mountain regions of West Virginia and Pennsylvania.



KEY TO PLACES MARKED BY CIRCLES ON MAP OF BALTIMORE, PAGE 144

1. John King's first Methodist sermon in Baltimore.
2. Site Strawberry Alley Chapel.
3. Site Wilks Street M. E. Church.
4. Financial District—Site Lovely Lane Meeting-House.
5. Site Light Street M. E. Church and Parsonage.
6. Site First (Charles Street) M. E. Church.
7. First M. E. Church and Woman's College.
8. Site old Sharp Street (Colored) M. E. Church.
9. Eutaw Street M. E. Church.
10. Wesley Chapel.
11. The Lyric.
12. Washington, Baltimore & Annapolis Electric Railway Terminal.

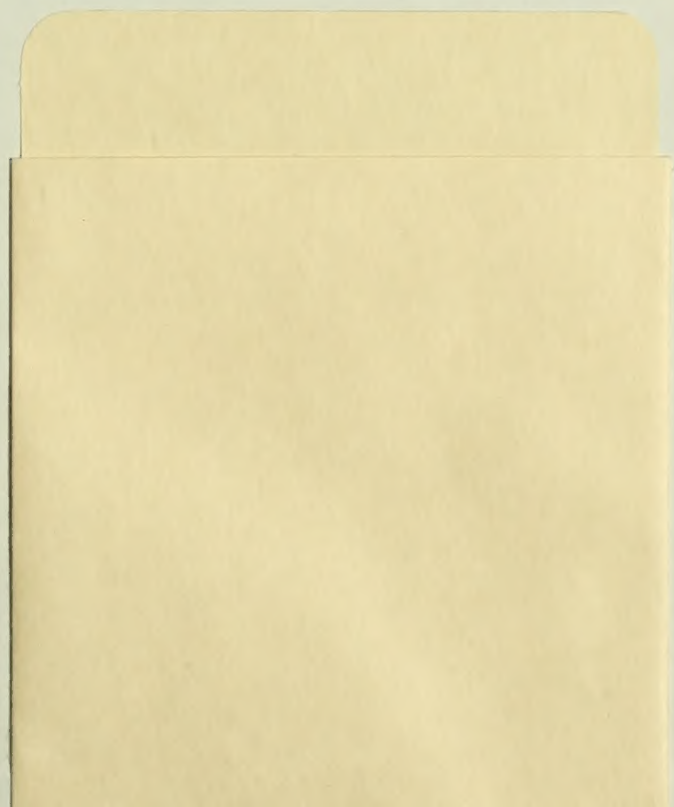
MAP OF CENTER OF BALTIMORE.



Date Due

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Demco 38-297

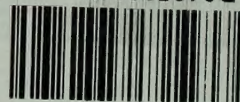


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